

Anniversary Memorial

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1736 - 1936

FIRST REFORMED CHURCH

Pompton Plains, New Jersey

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1736 - 1936

HISTORICAL DISCOURSE

DELIVERED AT THE CELEBRATION

of the

Two-Hundredth Anniversary

of the

First Reformed Church

of

POMPTON PLAINS, NEW JERSEY

APRIL SEVENTH

NINETEEN HUNDRED THIRTY-SIX

By the Pastor

REV. EUGENE H. KEATOR

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FIRST REFORMED CHURCH

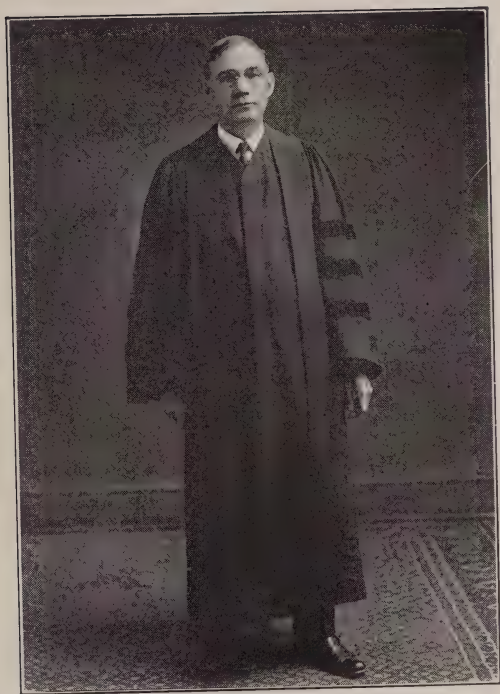
Pompton Plains, N. J.

1936



INTERIOR FIRST REFORMED CHURCH
Pompton Plains, N. J.

1936



REV. EUGENE H. KEATOR
1925—



THE CONSISTORY—1936

Standing from left to right:—Elton L. Berry, Charles A. Matthews, Edward D. Coursen, John C. Breen, James A. Lyon, Andrew K. Tilley.
Sitting:—William B. Ryerson, Charles W. Van Cleef, William Cuff, Eugene H. Keator, Harry Comly, Charles L. Mandeville, William A. Ryerson.

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

LIST OF PASTORS



Guiliam Bertholf	-	-	-	-	(Stated Supply)	1713-1724
Henricus Coens	-	-	-	-	-	1725-1730
Johannes Van Driesen	-	-	-	-	-	1735-1748
David Marinus	-	-	-	-	-	1752-1773
Cornelius Blauw	-	-	-	-	(Conferentie)	1762-1768
Hermanus Meyer	-	-	-	-	-	1772-1791
Stephen Ostrander	-	-	-	-	-	1793-1809
Jacob Ten Eyck Field	-	-	-	-	-	1813-1815
Ava Neal	-	-	-	-	-	1817-1828
Abram Messler	-	-	-	-	-	1829-1832
James Robert Talmage	-	-	-	-	-	1833-1836
Garret Conover Schanck	-	-	-	-	-	1837-1853
Charles Isaac Shepard	-	-	-	-	-	1853-1858
John Ferguson Harris	-	-	-	-	-	1858-1867
John Van Neste Schenck	-	-	-	-	-	1867-1871
Joseph Henry Whitehead	-	-	-	-	-	1872-1884
Henry W. Teller	-	-	-	-	-	1885-1891
Charles Jeremiah Allen	-	-	-	-	-	1892-1896
Jasper Samuel Hogan	-	-	-	-	-	1896-1903
Orville Lincoln Sigafos	-	-	-	-	-	1904-1910
Frederic Elmer Foertner	-	-	-	-	-	1910-1925
Eugene Henry Keator	-	-	-	-	-	1925-

PRESIDING OFFICERS OF CHURCH ORGANIZATIONS



Consistory	-	-	-	-	-	-	-	Rev. E. H. Keator
Ladies' Aid Society	-	-	-	-	-	-	-	Mrs. C. W. Van Cleef
Women's Missionary Society	-	-	-	-	-	-	-	Mrs. J. W. Worden
Young Women's Church League for Service	-	-	-	-	-	-	-	Miss Clarissa Van Cleef
Senior Girls' Church League for Service	-	-	-	-	-	-	-	Miss Ruth Breen
Intermediate Girl's Church League for Service No. 1	-	-	-	-	-	-	-	Miss Helen Rath
Interm. Girls' Church League for Service No. 2	-	-	-	-	-	-	-	Miss Irma Graham
Junior Girls' Church League for Service	-	-	-	-	-	-	-	Miss Virginia Vander Poel
Neighborhood Club	-	-	-	-	-	-	-	Mrs. Mahlon Edwards
Brotherhood Club	-	-	-	-	-	-	-	R. J. Stell
Choir	-	-	-	-	-	-	-	C. L. Mandeville
Sunday School	-	-	-	-	-	-	-	J. C. Breen
Men's Bible Class	-	-	-	-	-	-	-	J. C. Breen

Preface



IN compiling the history of this church I have labored under the difficulty experienced by the imperfection and scanty supply of early consistorial records and the probable loss of important documents. By diligent search there has been recovered possession of a volume in the Dutch language which has been translated by a brother minister who is more than an ordinary linguist; but its contents, though valuable as history, are limited, containing practically only a ministerial call and a few other incidental consistorial notes which are reproduced in this volume. It is to be regretted that the proceedings of the various consistories were not more carefully preserved and recorded, in the absence of which we have been compelled to depend upon such facts as could be gleaned from the published minutes of ecclesiastical bodies, the historical incidents found in early records, and the traditions of the people.

It is also to be regretted that no complete history of this church has ever before been written. The task would have been one of comparative ease one hundred years ago. Then the grandchildren of the early settlers were still living; records were in existence which have since perished with the disuse of the Dutch language, and important documents which would have been of great value in forming our narrative have been lost or destroyed.

Thus, we have endeavored to produce a history during a long period when there were no records of consistory kept, or if otherwise, untiring search for them has been in vain. Therefore we have gathered many of our facts from traditions which yet remain with some distinctness among our elderly people. Our work is confessedly incomplete, but that we have given to it no small amount of labor and exercised the utmost care in causing to be published only that which is reliably authenticated, unless otherwise stated, will be understood by those who have undertaken similar productions. It will be found to present many facts extending beyond our particular church, hopefully embracing historical events and conditions relating to the im-

mediate and surrounding communities that will be of interest to all our citizens.

The writer very sincerely expresses his particular acknowledgments to his own people who have kindly and ably assisted him to sources of important information; and he sends forth this volume with the prayer that this humble effort to produce the history of one of the oldest and most important congregations of our denomination may be the means of awakening within us a new sense of our responsibility to our Lord, and serve to advance the interests of the Redeemer's kingdom.

Historical Discourse



INTRODUCTION

TWO hundred years are no inconsiderate portion of time in either national or individual history. It is nearly three times the allotted space of man upon the earth and amply sufficient for mighty results. Space enough for vast changes in the aspect of religion, in the governments of the nations, in commerce, arts and science, and the civilization of mankind. Not the king, but the counsellor, born often from the people, shapens the policy of a community or nation, and in all this we see the hand of God and the finger of His providence pointing to the time when the kingdoms of this world are to become the kingdom of our Lord.

Today we are standing on an old battle-ground, visiting a holy place, and our memory is singing of grandest scenes. We might stand on the old mark of Bunker Hill with patriotic pride; or we might enter the old State House in yonder city and find ourselves thrilled as we look upon the old cracked bell that rang out our nation's independence. But nearly a half century before our fathers were accorded their independence, or even the opportunity to battle for its achievement, this church rang out the independence of the King of kings and the deliverance and salvation of immortal souls. For two hundred years this church has stood as a beacon light warning men of sin and the judgment to come, while to many it has been as a mother's arms folding and keeping them through all the strife and sin of the world. And soon will be met an aged man of snowy locks and feeble frame who will then tell how this church looked today just as our fathers are today telling us; and that old man is the little babe who is present in mother's arms today.

Today the origin of the old States and the old religion are veiled in mystery. The beginning of Buddhism is measured by the preposterous chronology of the Chinese Empire. The origin of Brahminical creeds is commensurate with the vast antiquity which the Hindoo nation claims. The fair and lovely forms of Grecian worship which

speak distinctly from a past of which nearly all else is dead, are coeval with the shadowy beginnings of the nation. The foundations of the Roman power are laid so deep in mythologic times that no one knows when the State began. The same is true of nearly all modern nations, for they began in obscurity. But this church, blessed with its centuries of life, can point back, like our noble country, to one day and say, "On this day my life began; my mission was known from the circumstances which attended my birth; my forerunners had cried in the wilderness to prepare the way for my coming; my utterances have been the old truths of the Gospel; and, while I come not to destroy, I come to fulfill."

Someone has said that, "If a painter were to symbolize the Christian church in a human figure, he would paint her looking forward rather than backward, elate with hope rather than pensive with memory." But it is well to occasionally pause in the rush of business and the hurly-burly of modern life, the eager rush after gold, the swirl of pleasure and the chase after honor, and take time for a backward look. Just as each generation feeds its loyalty to the church on the remembrance of its great events which are woven into the fabric of its life and which can never and should never be forgotten, to pause in the hot march of life and remind one another of the times that tried the souls of men, we cherish a higher appreciation of the richness of our inheritance and thereby are urged to be more determined to fulfill the duties of good citizenship and to live worthily of the priceless possessions for which past generations had to pay heavily in hardships and exposures to secure.

By the general sense of mankind history has been considered as one of the most important sources of knowledge. It is philosophy teaching by example, and therefore important for us to be acquainted with the records of the past that we may draw from them practical lessons, enabling us to live not only more wisely in the present, but to secure every advantage from the future. Inattention to the instructions of the past and a neglect of the lessons which it teaches is one of the most destructive marks of a frivolous mind; a mind that will not become wise, however great its advantage or its acquaintance with life. There is therefore not only an intrinsic, but also a personal interest in the records of the past which, to neglect, will mean an al-

most certain cause for regret. If God is in history, it must be important for God's creatures to acquaint themselves with the order of progress. And they may there observe how He blesses those who seek Him, thus proving that the willing and obedient eat the fruit of the land, while those who refuse and rebel perish without remedy. While therein we trace the paths of God in men, or observe the methods of divine providence, we learn how the direction of the world in due season protects and blesses integrity and defeats iniquity, thus managing things with admirable wisdom and to the good of mankind in the advancement of their glory.

Plainly we cannot guide ourselves properly or secure all the advantage of our position without making the study of the past a part of the seriousness of life. And what is history but an aggregation of individual life and experience, and a record of that special care which is extended by our Heavenly Father? It is individuality in its social combinations, each gazing upon his own portrait. In the picture which it presents it is a summing up of innumerable items to enable us to conceive more impressively the greatest amount of good. If God is "the same yesterday, today and forever," there must be a certain degree of uniformity in His providence and greatness. What "has been is that which shall be, and there is no new thing under the sun." In other words, the future is foreshadowed in the past, and if we are anxious to know what will be, we may read the record written in broad characters upon the scroll of time.

There is, however, a caution to be observed in the reverence we attach to the things of old and the use we make of their teachings. The manner in which the past is sometimes spoken of would almost lead one to infer that it has embodied all truth and righteousness, and that all wisdom and good conduct have since failed from the earth. Such extravagance is unwise and mischievous. The past is good as a teacher, but not safe or proper as a resting place. The wisest and best men have been those who were neither slavish in their subjection to the past, nor heedless of the many lessons which it teaches. Progress is the watchword of improvement, and by listening to it the world has arrived at her present stage of advanced perfection in almost every branch of human wisdom, while to have rested would have prevented all.

Today seems to be a point for which providence has made it proper that we take a retrospective view of God's dealings with us as a people. It is the anniversary of the two hundredth year of our church's life, when we should erect an Ebenezer here and offer a sacrifice of thanksgiving. God's goodness has been great and should be fittingly recognized. But what interests us mostly today is that engaging fact that the part that really constitutes the church is the imperishable part which continues growing in blissful disregard of 1736 and which is as young today as it was two hundred years ago. It is of comparatively trivial significance to know the external life of this community two hundred years ago, who lived where, or how this or that was done; but it is of permanent significance to appreciate what those years have achieved in stripping from the facts of truth veils of error which have screened from the eyes of the human spirit the fairer vision of reality, and whether old age has overtaken the church itself and stamped upon its life any signs of debility and approaching dissolution. Material advancement works its changes in the outward manner of life, but these are not the gauge of true progress. Rather, it is the ideas we cherish and the service we render to the heart and mind of struggling and baffled, but conquering humanity. These are the things by which institutions live, for here is something that age cannot wither.

Today completes two hundred years of labor and care. The weight of responsibility involved in all those years is so great that we are prone to exclaim, "Who is sufficient for these things," and tremble to realize that it must all be brought into account at the judgment. The thoughts they recall and the emotions they prompt are almost overwhelming. Life repeats itself with certain variations and improvements, but the great facts and the principle experiences have a certain uniformity sufficient to anticipate what will be from what has been. The variations which are found in the action of the one upon the other are only what belong to time, circumstances and relations. Hence, forgetfulness of the past is imprudent and rash. An imprudent man is self-opinioned; a rash man is heedless; both of whom refuse the instructions of a teacher wiser than themselves, err proverbially, and lead those astray who trust in them.

Our backward look reveals the fact that science, wealth and the

pursuit of knowledge have failed to satisfy, for the soul lives by invisible things which are the commodities by which man achieves his better self, and these cannot be supplied from material resources. Slowly we are realizing that we cannot meet the demands of this day or stand up under the pressure of modern life without the principles of Christ and a living faith in the invisible God. America never faced greater problems than she is facing today. But our backward look inspires us with a great hope, for its memories flood the future with the bright radiance of a living God. We are thinking today of a time when the future of our land was reluctantly recognized in other parts of the world, but now our scholars, historians and poets are everywhere honored and their works are published in every land. Empires have changed their boundaries; kingdoms have crumbled to pieces; new dynasties have risen; millions of human beings have been swept away by pestilence and famine; but civilization, commerce, arts, sciences, religion and education have found new homes; time and space have been annihilated, and the Gospel has been preached in every land, pointing to the day of promise and millennial glory. Two hundred years ago this continent was largely cut off from the rest of the civilized world and stood out in grand isolation. Impenetrable forests covered much of the vast territory which was then inhabited by wild and roaming savages. It was the task of the early settlers to fell forests, bridge streams, erect houses, schools and churches, cultivate fields and subdue savages. In this isolated condition the continent would have remained indefinitely but for the providential discovery of the mariner's compass, the earnest desire to find a western passage to India, and the strong religious impulse that stirred the heart of many of the early explorers. It is really difficult to put ourselves backward two hundred years and realize the primitive condition then obtaining because of the great advance during the intervening years.

Two hundred years is a short space of time when contrasted with the lapse of ages during which nations have risen and fallen, empires grown strong and disappeared. In the presence of the old cathedrals whose splendid strength has outworn many centuries, two hundred years seem like but a little time. In comparison with the pyramids it dwindles to the measure of a span. In the face of the everlasting

hills it is only a breath, while in the life of the Eternal it is but an instant. Nevertheless, if the time is not long, relatively it is not inconsiderable, for its summit affords a sufficient elevation from which to observe the landscape that has been traversed by the pilgrimage. And whether two hundred years are much or little, they are sufficient to demonstrate that the main question is not how old we are, but whether we are still young.

In some measure history will repeat itself. But we do not expect that the future will be all sunshine. There will be more trials and more joys; more battles and more victories; more prayers and more answers; but the future will be just as bright as the promises of God. The golden days are not all in the past. The command of our Captain is "Forward, march!" Standing here at the end of two centuries of this church's history we look backward and say, "Glories of the Past, we salute you!" Then turning our faces toward the future with the assurance that even greater works may be accomplished if our faith is strong in the invisible God, we say, "*Greater* Glories of the Future, we salute you!"

Our undertaking today will resemble that of "Old Mortality," for we are to hopefully recall the names and revive the record of a race of men who laid the foundation of our civil and religious institutions, and whose early sacrifices and toils, piety and devotion, should be held by us in sacred remembrance. The period itself is remote and interesting, for around it some of the most wonderful movements of divine providence in the civil and ecclesiastical history of the world were centered, marking out the distinctive character of the early settlers.

GENERAL PROPRIETORS OF THE EASTERN DIVISION OF NEW JERSEY

Passing over the intervening years immediately following the 24th day of June, 1497, when John Sabastian Cabot, sailing under the authority of Henry VII of England, reached North America, unfurled the banner royal and took possession in the name of the King, we proceed to deal with that part of civic history that has to do with our own state—New Jersey. March 12th, 1664 the king of England granted to his brother James, Duke of York, the lands from the west side of the Connecticut River to the east side of the Delaware Bay,

together with the right of government. The earliest instrument fixing the boundings of the state of New Jersey is a deed, or conveyance, granted by the Duke of York, June 24, 1664 to two proprietors who were of His Majesty's most Honorable Privy Council, Sir James Berkley and Sir George Carteret, "all that tract of land . . . hereafter to be called by the names of New Ceaserea or New Jersey." This conveyance was by the common form of lease and release, and conveyed the soil only, but did not transfer the right of government.

July 30th, 1673, New York and New Jersey were taken by the Dutch. February 9th, 1674, a treaty of peace restored the country to the English, who continued in undisturbed possession until the war of Independence. Directly following this restoration Charles II, on the 29th of June, 1674, gave a new grant to James, Duke of York, similar to the former one given March 12th, 1664; and on the 29th of July, 1674, the Duke of York gave another grant to Sir George Carteret for that part of New Jersey as far southward as Barnegat Creek.

Sir George Carteret died in 1680. By his will he bequeathed to his widow, Lady Elizabeth all his property in East New Jersey, in trust for the benefit of his creditors. This property was afterward sold by the trustees at public sale to the highest bidder. William Penn and eleven associates purchased it for \$7,650.00, unto whom it was conveyed February 2, 1682. Subsequently each of these twelve Proprietors sold one-half of his respective right to a new associate, thus making twenty-four in all, who were thereafter known as "the twenty-four Proprietors." March 14, 1682, the Duke of York confirmed the title, and by letter under date of November, 1683, Charles II recognized the title of the twenty-four Proprietors to the soil and the right of government.

Owing to the greater number of the Proprietors being in England and Scotland, all orders and instructions, however minute, emanated at first from their councils there; but emigration and transfer of proprietary rights soon brought to the province such a number of those directly interested in the soil, that on the first day of August, 1684, a board of commissioners was established to act with the deputy governor in the temporary approval of laws passed by the Assembly, the settlements of all disputes with the planters, the purchase and laying

out of lands and other matters. This soon became known as the "Board of Proprietors," the title by which they are still known.

In addition to continuing the management within the province, this Board on the 13th day of November, 1684, was given power to end all matters in debate between the Proprietors and the former planters; to purchase lands in the names of the Proprietors from the Indians, and to rent lands to those who may desire to settle "until we see what further prospect there may be of sending over enough people from England, Scotland and other nations for that end."

The government at this time was of very little importance in this sparsely settled country. Hence, the greater part of the council's activities had to do with the laying out of lands, the granting of patents, the collection of quit rents, and the purchasing of lands from the Indians.

By a document bearing date of April 15, 1702, the Proprietors surrendered to Queen Anne the powers of government, retaining in themselves the title to the soil. Thus the "Twenty-four Proprietors", each owning an undivided twenty-fourth interest, became the owners as tenants in common of all the land in East New Jersey. Hence, back to them must be traced all the titles in order to be legal according to the rules of law.

Since the surrender of the powers of government in 1702 the activities of the Board have therefore become confined to the granting of lands, and the greater part of the records in its office at Perth Amboy, N. J., are records of such actions. Its relation to the State of New Jersey, especially to the titles to the soil, deviates from the natural order; but, though it has never been incorporated under the authority of any law, its legal status has been upheld and affirmed before the courts as "a corporation by prescription". It had its origin, as already noted, in the grant of a King to his "dearest brother" of a land far away beyond the seas, when it was a new land roamed by wild beasts and inhabited by the Indians. Its attractions were a goodly land, a fertile soil, the allurements of adventure, and the freedom of the vast unpeopled domain. Its hardships were the privations of the primeval forests and the separation from the ties of the mother land. This corporation is therefore a link between the present and the past. Through it we are reminded of the sacrifices of the men in the

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

days that have gone, and of the rewards of their labors which we in this now busy and civilized land are enjoying to the full.

The Proprietors were, however, interested in the welfare of the inhabitants and the propogation of religion as evidenced by their frequently granting lands for meeting houses and parsonages, and by proclamations to the planters of the Province, expressed in the most friendly terms. Thus they held themselves obliged by the law of God and the just laws of men to use all honest means to make the plantation prosperous, for the interest of the inhabitants was so closely united with their own that they could not suffer if the inhabitants prospered, nor could they prosper where the inhabitants were injured. For example, among the acts passed by the General Assembly were bills against fugitive servants, for the orderly keeping of swine, against trading with Negroes, to encourage the killing of wolves, to regulate treaties with Indians, prohibiting the sale of strong drink or liquor to Indians, for regulating schools, providing a fine of five shillings for being drunk, for restraining and punishing of privateers and pirates, and many other like subjects.

TITLE OF WOOD LOT GIVEN OUR CHURCH BY THE KING OF ENGLAND

As a result of the interest of the Board of Proprietors in religious matters our church was given a wood lot west of the present church October 4th, 1798, from which many cords of wood "for the support of the dominie" have been cut, and for which the church realized \$2,486.10 by sale February 21st, 1927 which was at once contributed toward the cost of our present church house. It may be interesting to reproduce the conveyance of this land verbatim:

"The Elders and Deacons of the Reformed
Protestant Dutch Church at Pompton
Plains. 82.87 W 9 115 82.87
To said Elders and Deacons:

Book S 12, Page 212
Surveyor's General Office
of the Proprietors of East
New Jersey at Perth Amboy, N. J.

This do certify that Abraham Ryerson, Deputy Surveyor of the Eastern Division of the State of New Jersey, duly deputed and sworn, did survey for the elders and deacons of the Reformed Protestant Dutch Church of Pompton Plains all that tract of unappropriated land situate about one mile and a half from said church in the county of Morris, township of Pequannock, and Eastern Division of the State of New Jersey: Beginning at the fourth corner of a tract

of ten acres strict measure, return to Andrew Bell and recorded in Book S, page 212. Thence running (1) north 24 degrees, east 14 chains. (2) north 60 degrees, west 46 chains. (3) south 24 degrees, west 17 chains and 30 links. (4) south 60 degrees 51 chains and 30 links. (5) north 48 degrees, east 10 chains and 60 lengths. (6) south 85 degrees, west 11 chains and 70 links to the place of beginning; containing 82.87 acres strict measure; to which tract of land the said Elders and Deacons of the Reformed Protestant Dutch Church at Pompton Plains have in full of a warrant to them for 82.87 acres to be located and held by them and their successors forever as a parsonage for said church.

Dated 4th day of October, 1798, and recorded in book W 9, page 115. Witness my hand this 5th day of November in the year of our Lord One Thousand seven hundred and ninety-eight.

Andrew Bell, Deputy Surveyor General,
James Parker, Surveyor General."

The General Proprietors of the Eastern Division of New Jersey is the oldest private corporation in our State doing business at the present time, and doubtless the oldest in the country. Owing to the word "forever" in the above conveyance a release had to be secured from them before title could be passed free from limitations.

It is to the credit of the early Proprietors of our State that the land was purchased of the Indians by honorable and voluntary transactions whereby the settlers here were saved from the jealousies and dangers which other portions of the American colonies experienced.

For one such purchase made in 1681 the amount paid was "two fathoms of white wampum, ten blankets, twenty Duffield coats, ten guns, ten kettles, twenty-six yards of stroud, twenty-five axes, twenty pairs of stockings, twenty shirts, five made coats, four pistols, six bars of lead, one-half barrel of powder, twenty-five pairs of tobacco tongs, two ankers of rum, two half vatts of beer, one-half anker of molasses, one trammel, sixty knives, twenty tobacco boxes, twenty-five shot, one-half Cwt. of bread."

PURCHASE OF LANDS FROM THE INDIANS

Measuring the earliest settlers by the standards of their day, they were a sensible, honest, God-fearing people who builded to themselves two enduring monuments; their commendable behavior toward the Indians whose lands they sought and acquired, and their strong assertion of their own rights against the allocated claims of non-resident Proprietors who bartered away their unseen possessions over

the gaming table as they did their own coin. These are indisputable facts established by authentic records of land titles clear from all Indian rights. Under date of December 7, 1672 the Proprietors of New Jersey ordered that the governor in council should purchase all Indian lands in the name of the Proprietors, and those to whom the Proprietors sold were to reimburse them. After East Jersey became a government it was enacted in 1682 that no one should purchase Indian land without a warrant from the governor or his deputy. In West Jersey in 1676 in the "Concession and Agreements," a most valuable and commendable document, it was provided that the commissioners were to meet the natives and agree upon the price of land before it was surveyed, and that all titles of purchases not made under these provisions should stand null and void, while the offenders were to be fined and declared enemies.

Under such regulations, practically, all the Indian titles to New Jersey were extinguished prior to the Revolution. Finally, in 1832 the New Jersey legislature, listening to the concluding plea of the Indians, appropriated two thousand dollars for the extinguishment of all their rights, titles and interest. In this closing transaction the Indians had for their own representative one of their own race, Bartholomew S. Zalbin, whose native name was Shawuskukung, meaning "Wilted Grass." He was a Revolutionary soldier, educated by the Scotch, became a teacher and taught in white schools as well as among his own people. Before the legislature which purchased the last of his tribal rights he said: "Not a drop of our blood have you spilled in battle; not an acre of our land have you taken but by our consent." Upon the same occasion the Hon. Samuel Southard said: "It is a proud fact in the history of New Jersey that every foot of her soil has been obtained from the Indians by fair and voluntary purchase and transfer,—a fact that no other state in the Union, not even the land that bears the name of Penn, can boast." And so disappeared the Indian, leaving no perceptible trace of blood and mixture upon the people by whom he was supplanted; nothing but a few names of places he first occupied, and an occasional rapidly disappearing burial mound.

English Proprietors had a common seal under which they issued to individual purchasers warrants to locate lands, which were, in ef-

fect, simply written permissions to locate a certain number of acres wherever they saw fit in their section of the province. Under these warrants lands were sold to some for actual settlement and to others for investments. It was in this way that the first purchases of land were made in the township of Pequannock, subject, however, to the Indian right of possession, for they claimed the entire valley, while the English Proprietors held the title. The early settlers, therefore, had two claimants to satisfy, and according to an old deed recorded in the Morris County clerk's office, bearing date of June 6, 1695, this procedure was followed as a preparatory step toward the acquisition of land.

FIRST SETTLERS IN NEW JERSEY

This deed records the first purchase of land from the Indians in this section of New Jersey and is signed on the part of the Indians by Onageponik Hielawith of Pequannock and Sajapogh, sachem of Minising. The consideration for this tract consisted of a certain quantity of wampum and other merchandise, valued at two hundred and fifty pounds. It seems that some time prior to this date of purchase Arent Schuyler, going from New York to Minising on a business errand with the Indians passed through that "wondrously beautiful valley" drained by the Pompton River and was attracted by its apparent fertility and its desirability as a place of residence.

Apparently his description of it was sufficiently enthusiastic to attract others, for on the 11th of November of the same year he and Anthony Brockholst, Samuel Bayard, George Ryerson, John Mead, Samuel Berrie, David Mandeville and Hendrick Mandeville entered into agreement for the purchase of 5,500 acres from the Proprietors of the East Jersey Company on the east side of the Pequannock River.

This purchase was by them divided into three patents. The first was called "The Lower Pequannock Patent." It began at "the deep gully" just above the low lands, named Pequannock, and extended south to the Passaic River. It was about three miles long, one and one-half miles wide and contained 2,750 acres. Of this patent Schuyler and Brockholst sold one-third to Nicholas Byard. The entire tract was then divided equally between two parties, the northern and southern halves being decided by lot.

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"The Upper Pequannock Patent" extended from the deep gully and ran to a line extending from the mouth of the Pompton River, or what is now called the Ramapo River, and consisted of 1,260 acres. "The Pompton Patent" extended from the mouth of the Pompton, or Ramapo River, along the Pequannock to the foot of the hills about a mile and a half, thence back from the river about the same distance, and contained 1,250 acres. After this general division it seems altogether probable that the owners divided the land equitably into farms of suitable size, some of which remained in the families for many generations, and probably some are owned by descendants to this day.

September 22, 1696, another certain tract on the west side of the Pequannock River was deeded by the English Proprietors to Arent Schuyler and Anthony Brockholst and others, which covered all of Pompton Plains, extending to Two Bridges, and also that "track of black soil" then called Bog Valley, from which its present name, "Bog and Fly", was derived.

During 1696 or 1697 Arent Schuyler and Anthony Brockholst actually settled in the valley on the east side of the river just below the site of the former steel works. They were thus, in all probability, the pioneers in settlement here and the first to open what was then a wilderness.

The homes of these men, so far as can be ascertained, were built upon the first purchase, east of the river; but in 1700 settlers began to make improvements on the purchase of 1696. Up to this time there were probably not more than five or six white families residing here, among whom we find the names of Mandeville, Roome, Van Gilder, Ryerson, Schuyler and Brockholst. Immediately following we find prominent among the early settlers in Pompton Plains families bearing the names of Vanderbeck, Vanness, Bayard, Rycker, Mead, Slingerland, De Bow, De Mott and Jones. These families were mostly related by either blood or marriage, and through them are traced descendants from Huguenots and Dutch families of the highest standing in the early settlement. In the lower part of the valley the settlement was made by such families as De Hart, Dodd, Post, Mourison, Cook, Van Ness, Young, Mead, Mandeville, Terhune and Van Riper.

The settlement was commenced by a few families of Hollanders

who came from Bergen, New York and the earlier settlements at Kingston and Albany, N. Y., and places adjacent. The prevailing cause of their emigration was the discontent which existed among them in consequence of the oppressive measures pursued by the civil authorities, vexing them in reference to their religious belief. Here, under the more judicious toleration of the Proprietors, they found perfect religious freedom and room for their love of honest industry.

Some of the subsequent settlers came from the vicinity of Hackensack and Acquacanonck. At all of these places Dutch churches were organized at an early day. Hence the new-comers to this region were associated with the church of our denomination and very naturally brought their religious preferences with them. Hence, the first organization of a church in this section, and the only kind for a long period afterward, was of our name and order, namely, "The Reformed Dutch Church." In confirmation of this we find the names of Susannah Schriek, wife of Anthony Brockholst; Giles Mandeville and his wife, Elsie Hendricks, and Peter Willemsie Roome and his wife, Hester Van Gelder enrolled as members of the Dutch church in New York in the year 1686. So also the forefather of the Ryersons was a member of the church of Brooklyn in the year 1663, having been received that year by certificate from the Dutch church at Flatbush.

It may be well to further mention the likely reason why certain families were of those who first settled in this locality as indicated by their being interrelated. Thus the wife of Samuel Berry, who was a deacon of the consistory in 1737, was Catherine Ryerson, sister of Josis, who on the death of her first husband in 1702 married Paulus Van Derbeck, who was an elder in this church in 1737. The mother of the Jones family who first settled here was a sister of Susannah Schriek, the wife of Anthony Brockholst, one of the very first settlers. Ann Schouten, the wife of Josie Ryerson, was the widow of Tunis Dey, by whom the ground upon which the church stands was deeded. Jan Mead, the first of that name who settled here, married Margaret Mandeville, sister of Hendrick, also one of the first settlers. The wife of Peter Roome, the first of that family to settle here, was Anna Berry, daughter of Samuel Berry and Catherine Ryerson. Peter Roome was a son of Peter Willemsie Roome and Hester Van Gelder, thus allying the two families. The Mandeville family descended from

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Giles Jansen Mandeville who fled from Normandy, Fr., to Holland and married Elsje Hendricks with whom he came from Guelderland to New York in 1647. They lived at what was then called Thappaneconek, near the foot of the present Twelfth Street, N. Y. City. His son, Hendrick, married first on July 18th, 1680, Anetje Pieterse Scholl, and lived some time at Hempstead, L. I.; and on her death he married Elizabeth Jane Berry, April 21, 1699, at about which time they removed to and settled at Pacquanac. He died between 1709 and 1714 and left a son by the name of David by his first wife, and by his second wife Hendrick, Johannis and Giles. The second wife of Hendrick, after his death, married Brand Jacobus, by whom she had two sons, James and Abraham, who are the forefathers of the Jacobus family in this section.

The first of the Slingerland family, Nicholas, came here from New York and became connected with the Roome family by marrying Catalyntje, daughter of Peter Roome and Anna Berry.

The first of the Van Ness family in this section was Simon, whose first wife was probably Rachel Van Deusen. They lived in Schenectady, N. Y., in 1689 when that place was raided and destroyed by the Indians. That same night a daughter, Annetje, was born to them, who afterward married James Jacobus and died at the age of ninety-eight years and nine months. On the death of his first wife, Simon Van Ness married Hesther De Lachater, December 19, 1700, and then settled at Fairfield, N. J. His son Hendrick settled on the Plains, Isaac at Fairfield, Simon, Jr., at Pompton and Everet at Little Falls.

The De Bow family came from New York probably about 1727, as in that year, on the 23rd of May, Garret De Bow married Maria, the second daughter of Paulus Vanderbeck, and quite likely soon afterward settled here.

The De Mott family came from Bergen in 1740, when Hendrick De Mott, or his father, Michael, purchased land on the Plains and settled here.

The Doremus family were not among the original settlers here, and what the name of the forefather in this country was we cannot state. But historical glimpses indicate that they came from Middleburg, on the Island of Zealand, Holland, about the year 1685 and settled at Acquackanonk. The names of four brothers appear in the

records, Johannes, Thomas, Hendrick and Josis. Johannes was born in Holland, the other three at Acquackanonk. Johannes lived at Preakness and died between 1754 and 1758, leaving one son, Cornelius, who lived at Parsippany, and from whom probably the Dor-emus family in this section descended.

These are brief notes of a few of the principal families, extracted from the records and show how closely the families of those days of long ago were inter-related. In some instances they were almost like one family, which perhaps accounts for some of the apparently strange historic occurrences of those times.

PEQUANNOCK TOWNSHIP

The Township of Pequannock is one of the oldest in the County of Morris. It has existed since 1740, though now greatly reduced in extent by the formation of other Townships. It was one of the three original townships into which the County of Morris was divided. From the bounds it is evident that in the beginning it included the territory bounded on the north by the river of that name, on the south by the Rockaway River, and on the west by Lake Hopatcong. The first township officers were appointed by a court at the county seat in the month of March, 1740. They were Robert Gold, town clerk and book-keeper; Garret Debough, Assessor; Isaac Vandyne, Esq., collector; Robert Gold and Frederick Temont, freeholders; Matthew Vandyne and Nicholas Hiler, overseers of the poor; Hendrick Morrison and Giles Mandeville, overseers of highways; John Davenport, constable. These names are still familiar in the territory first known as Pequannock Township. From 1790 to 1844, it included more territory than any other in the county, its area being equal to that of the entire county of Essex. Rockaway was set off in 1844. From that time to 1867 Pequannock included all the territory embraced in the present townships of Pequannock, Montville and Boonton. The records show that when first organized it included territory also which was later set off as Jefferson. In fact, the principle business of the early county officers was that of forming new townships and appointing local officials for them.

We quote the following from the "Historical Collections of the State of New Jersey" by John W. Barbour and Henry Howell under date of 1857.

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"This township is named from the Pequannock tribe of Indians. It is the largest in the county, being sixteen miles long, eleven wide, and containing an area of 74,000 acres. It is bounded on the north by West Milford and Pompton; on the east by Manchester and Caldwell; on the south by Randolph and Hanover, and on the west by Jefferson. The surface is much broken up by hills, and agriculture is but little attended to, excepting in the eastern part, where there is an extremely fertile strip known as the Pompton Plains in the valley of the Pompton River, which at some remote period was probably the bed of a lake. The Plains are about six miles long, containing an Academy and a Reformed Dutch Church, and are inhabited by thriving and industrious agriculturists. The wealth of the township consists in the immense beds of iron found in the hills. In 1840 there were within its limits two forges, and there was produced 1,375 tons of cast iron, 3,283 tons of bar iron. There were employed in the business 241 men, and a capital invested of \$237,000.00. There are in the township 22 schools, 873 scholars, and a total population of 5,190."

Other records show that in 1860 the population of the township was 5,440; in 1865 it was 5,611, of which eighty were colored; in 1900 by reason of it being sub-divided, it was reduced 3,250; in 1910 to 1,921, and in 1920 it was increased to 2,281.

AGRICULTURE

While agriculture was the calling usually followed by the most of the settlers here for a century and a quarter after the township was organized, not until after that period had passed was there any real advancement or improvement in farming implements or the general manner of cultivation. Indeed, during this time it was in a state of depression, and a strong man might have carried the farm machinery he used in tilling his soil upon his own back, except the wagon or the cart and the plow. The harness first used by them was made principally with a Dutch collar of leather, rope traces and rope lines. Bridles were without blinds and made with bits attached to headstalls of rope. With this simple equipment they did their work, and when Sunday came the same kind of harness served to hitch horses to the farm wagon which, when swept and chairs placed in for seats,

furnished the conveyance for the family to go to church.

Owing to the imperfect provision for schools, the masses of people during these years trained the boys to a narrow routine of labor. Many grew up unable to either read or write. There were few books in those days and scarcely any papers circulated among the people; consequently mental activity was at a low ebb. The chief aim of the young farmer then seemed to be to follow in the footsteps of his father and grandfather, to plant and to sow at just a certain time and to be governed by the old and the new of the moon.

Other strange notions characterized the Dutch in those days as well as that of the moon. For example, a horseshoe was usually found over the door of every home; the foot of a rabbit and a horse chestnut were carried in the pocket, the former for luck and the latter for health. By them it was considered a bad omen to sweep the house after sunset or to sweep dirt into the fire. It was a good omen when using eggs to sprinkle salt on the shells and throw them into the fire; while bread they thought would not be light unless the sign of a cross was made in the dough.

To show a comparative value of agricultural property of a hundred years ago and that of today we quote the following assessment notice as of February 20, 1811: "By an Act of the Legislature to authorize the ditching and draining of the Bog and Fly Meadow of Morris County, passed at Trenton, N. J., we Managers, have ordered an assessment at the following rates: Tillable land, \$1.00 per acre. Meadow land, 75c per acre. Wood and Pasture land, 80c per acre."

It will be recalled that Arent Schuyler, the probable pioneer of this section, while on a business trip with the Indians, appeared to note the desirability of opening up a settlement in this section, because he saw numerous clearings where the Indians had grown tobacco and corn successfully; also an old Indian orchard, which proved to him the value of this soil and climate for agricultural purposes. Yet it apparently required more than a century for the settlers to discover this. However, the old methods of farming have long since given place to the scientific which, with modern implements, we have taken rank with the best of farmers.

PHYSICAL CONDITIONS

Yet it must not be forgotten that we are dealing with a time in which the physical conditions of this region and the people were extremely primitive and void of that cultivation and development that have come in the passing of years. It is not easy to transport ourselves retrospectively two hundred years and fully appreciate the natural conditions that obtained at that time. Those were the days when the central portion of the Plains was called barren and considered of so little value for purposes of cultivation as to be disregarded in estimating the quality of land. It was overgrown with a species of oak called "scrub", which grew to be but a few feet in height, while here and there was seen a solitary tree affording to those who might climb to their branches an almost unintercepted view over the entire extent of the Plains. Up to at least 1760 there were but few roads adapted to easy transportation and travel. Most of the territory in our Township was then a wilderness with very few roads passable with wagons. So few were they that iron ore was largely transported in leather bags on the backs of horses, while farmers generally carried their grain in bags also on the backs of horses to mills. Consequently very few people visited the neighboring townships, while there were many who did not leave their homes from one year's end to another.

The Indian paths, often referred to in old deeds and land titles, constituted the first roads in this region. The Pequannock Valley was one of the traveling routes of the Indians, as there was a path, called the Minisink Path, running through the "Notch," crossing the Passaic River at Little Falls, thence passing along the foot of the hills to Pompton, and so up the Pequannock River toward the Delaware. Not until March 3, 1806 was the Paterson and Hamburg Turnpike Company organized, which built the road that began at Aquackonk Landing in Essex County, passed through Paterson to Pompton, and so up the valley of the Pequannock to Newfoundland and on to Hamburg in Sussex. Among the corporators named in the Act was Martin J. Ryerson.

Hence, it is easy to appreciate that distance then traversed was far greater than now and over much less convenient ways and often by primitive modes of conveyance. Persons might then have been seen in simple apparel wending their way to the house of God for

considerable distances on foot, or women as well as men mounted on horses. Or, if by a more suitable conveyance than these, it was sometimes in carts with a sheaf of straw laid across the body for a seat. These were days of privations and often of suffering. Nevertheless, if in a humble conveyance and clothed in homely apparel, they still came together and appeared before God for worship. The same God we worship they worshipped, and in the same belief and in a similar mode; and we may confidently hope that many of them are today in the temple of God on high clothed, not in home-spun, but in spotless apparel, praising God and the Lamb forever.

We quote the following respecting "Roads and Bridges" in this region:

"The first road was no doubt on the east side of the river and followed the Indian path from Singae up to the Falls at Pompton, which afforded a crossing place. There must have been a branch leading off from this and crossing the river by the De Mott's old place and then running up the Plains. And, again, another road branching off from the line of the Indian path and running down by the church on the bank of the river and there crossing over to the Van Der Beek place. At an early day there was another road crossing from the iron works to the Astor House by what is known as the Slingerland Bridge, which was supposed to have been the first bridge built across the river. As early as 1714 there was a road across the upper part of the Bog and Fly as a causeway near the residence of Daniel Van Neys. According to the recollection of the oldest residents the main road through the Plains ran from the residence of John De Bow southward for some distance, and then turned to the right so as to go west of the Parsonage House; then winding through the scrub oaks it ran easterly to the little church that stood back of the blacksmith shop of William Provost, (this refers to the temporary church preceding the building of the present one), and then ran to where the present church stands. This road in the main followed the north and south, but for some twelve or fifteen years it gave much contention about the lines of the land owners along it until the laying out of the Pompton and Newark Turnpike which finally settled the matter. The first bridge across the river by the Pacquenac and the Plains was erected near the old De Mott place where, as above stated, there was

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a fording place. At what time this bridge was constructed we are unable to state, but doubtless as soon as the number of the residents and their circumstances enabled them to do so. Subsequently the public road was altered and a bridge was built a few yards above where the present turnpike bridge stands."



DE MOTT'S OLD PLACE
Referred to above.

The De Mott's old place, referred to in the above quotation was that of Henry B. De Mott, the father of John H. De Mott, who is now nearing his ninety-third birthday and enjoying excellent health. He is shown in the accompanying illustration as a young man. The house is said to have been built in 1735 and occupied until 1903; and finally demolished in 1925. The well is in excellent condition, with every stone in its place, although built without cement. Only recently two human skulls were brought to the surface while excavating work was being done on what was a portion of this property, reputedly those of slaves, for in those days in many instances the bodies of slaves were buried in unusable soil.

Certain geologists have assumed to say that a great glacier once ground its way through the Pequannock valley and formed a dam by

which a lake thirty or forty miles in length, six to eight miles in width, and with a depth of probably two hundred feet in certain places, was created; and that it extended from the mountains of Pompton to its level at Madison with islands scattered by the highest mountain peaks. That by the gradual wearing away at the outlet, which was supposed to be at Little Falls, the glacier disappeared, the lake subsided and left the surface as it now is. If we look back to the geological features of this valley we may find some plausible reasons to believe that it really was in its very early existence the bed of a lake, which in process of time became partially filled by small stones, gravel and clay, washing down from the surrounding mountains. It is a notable fact that at the upper part of the valley near Pompton the material is largely composed of rocks of considerable size, and as we pass down the material becomes smaller and smaller, from rocks to cobblestones, until at the lower end of the Plains it is a fine sand or clay mixture. Finally, by the barrier, or dam, at the narrow outlet at Mountain View or near Little Falls, by constant wearing down or opening by some convulsion of nature, the water was drawn off and the greater portion of the bed of the lake became a dry plain. Of course this is only a geological theory and must be taken as a matter of scientific speculation.

That the entire region when settlers first appeared here was a wilderness in which roamed the wild animals of the forest; when the Indians, divided into several tribes and known by the names of Passaic, Pompton, Pequannock and Pacquanack, were so numerous that some of the settlers in consequence of their frequent associations with them learned their language and occasionally conversed with the Indians in the Indian language, is to be accepted. Hence, the conditions of life then were decidedly different from today.

SOCIAL CONDITIONS

No radio then to bring into the homes messages and music from all parts of the world. No telegraph nor telephone stretched their wires across the country, barren and wild. The shrill whistle of the locomotive never broke the silence with its echoes across these plains from the surrounding hills; much less the airplane's hum or the buzz of the automobile, for they were the faraway days when the stage

coach was the only means of extensive travel. No lucifer matches were in a box ready to kindle into a blaze by a simple rub, but a tinder-box with its flint and steel and burnt linen with which to light a candle or start a fire.

The liberalizing influence of social intercourse consisted largely in occasional meeting of residents in the vicinity for mutual aid. When a building was about to be erected and the frame was ready, people would come for miles to the "raising"; and such aid was the more necessary then owing to the frames being of larger and heavier material which required many strong arms to put them in place. The smallness of demand for the surplus produce of the farm caused scarcity of cash, so that hiring labor was hardly possible, and they were thereby compelled to rely mainly upon helping themselves, except at time when they would invite their neighbors to a "bee" or a "frolic" to affect the speedier accomplishment of certain kinds of work. Thus they had their "stone frolics," which were to pick and haul stones from a lot; "plowing frolics" and "mowing frolics" at which there would often be a strife to determine who could mow and plow the most and the best.

At the "husking frolic", which was probably the most popular of all, old men and middle-aged, young men and maidens would respond and proceed to work at an early hour in the afternoon. A strife often sprung up among them to see who could husk the most or find the greatest number of red ears of corn. Thus, with a gentle sprinkling of indulgence in gossip or merry song, the hours sped pleasantly and in a comparatively short time hundreds of bushels of ears of corn were stripped of their husks and made ready for the crib. When darkness approached an adjournment was made to the house where the good wife had prepared and spread upon her tables a bountiful supper in which a chicken pot-pie formed the chief item, accompanied by a liberal supply of pumpkin pies and all the usual "fixins." Supper over, the young people then amused themselves by singing or dancing or games, and thus ended the husking frolic.

From 1760 to about 1830 it seems that the use of intoxicating liquors as a beverage was quite general among the people of all classes. It was then the prevalent opinion that the harvests could not be gathered without a pail of water and a bottle of whiskey in

the field for supporting the strength of the reapers and mowers. It often happened that the thirst of some led them to imbibe too freely from the bottles and became so dizzy and weary that they were obliged to seek rest for a while under the shade of some bush, and hence the origin of the saying, "Look out, or you'll get bushed." Indeed, it was considered inhospitable in those days not to offer a neighbor something to drink if he merely called, while it was a sad breach of politeness and respect not to furnish the dominies, when they called, with some of its inspiration. Even the dead could not be buried and the funeral service properly conducted without it.

In those days no butcher drove up to the farmer's door with a supply of fresh meats. Salted meats were the almost exclusive meat during the greater part of the year. Now and then a calf or a sheep or a lamb fell the victim for a change. To make use of fresh meat thus procured, it was the custom for one to go to his neighbors to induce them to take a part, which would be repaid when a neighbor might wish to kill one of his own. To keep fresh meat as long as possible a goodly portion was hung by a rope in the well.

Most of the clothing then used was of domestic manufacture. Among the more wealthy there were some who had their extras of silks and satins, fine linens and laces, jewelry, etc., but generally the material used was home-made. Every farmer raised his flax, which, when cured and properly dressed, was spun with a degree of fineness according to the purpose for which it was intended; then woven into cloth and then bleached upon the grass in the sun. The coarser part of the flax was used for making ropes and harness, etc., while a still coarser grade was used for grain bags and pantaloons. In making cloth for men's wear, the general practice was to color the wool by means of a dye made from buttonwood bark. This made a cloth of peculiar shade of brown, literally dyed in the wool, durable in wear and lasting in color; thus insuring what little, if any, shoddy about the men of those days.

Men generally wore knee breeches, long stockings and shoes. Long pantaloons were not much in demand until after the Revolutionary War. Many men wore shoe buttons made of solid silver to be used on Sundays and dress-up occasions. Women's dresses, especially among the Dutch families, consisted of the short garment

with a handkerchief pinned over the shoulders, and also of a colored pressed flannel of a domestic make, resembling somewhat the pressed flannels and cloths now in use, except as to finest fabric and color.

In those days there were no stores for the sale of ready-made shoes. The general custom was to employ itinerant tailors who would come to the home and make clothes for the whole family; and to employ a shoemaker who went from house to house to make or repair shoes for the family.

The people in those days, trained by circumstances, were plain in their manners and simple in their habits, and paid more attention to durability and comfort than to fineness and show. Ladies' bonnets, in form and substance, were designed more for protection than ornament. Women and children wore substantial leather shoes, and every farmer kept a stock of leather on hand for family use. Overshoes were little used. A few of the shoes were of leather, some of carpet or stout cloth with leather soles, and others of soft dressed buckskin as the style of the Indian moccasin, except that they were fitted with leather bottoms.

So true were the people in adhering to their mutual comfort that the leading citizens, doctors, lawyers, ministers and judges considered it an honor to appear in home-spun apparel. And it became the habit of ladies of education, wealth and refinement, in visiting their neighbors, to take with them some kind of work so that while their tongues were engaged their fingers might also be employed. In this way our forefathers were urged to study and practice self-reliance and thereby bring them gradually to a condition of self-dependence which was one more step toward their independence afterward achieved.

SLAVERY

African slavery was introduced among the Dutch colonists in New Jersey at a very early date and was not actually abolished by law until 1846, after which a few, then living as slaves, waited a little before real emancipation. In 1827 there were about two thousand slaves in the State. They were bought and sold like other chattels, as was the custom before the Civil War. The State's General of the Netherlands charged the Dutch East India Company to always "have readily at hand a supply of good, merchantable slaves for the use of

the colonists." Many of our early settlers bought and owned slaves, but never to any great extent, because the masters were comparatively small land owners and therefore had no use for a large number. However, the records show that slaves were pretty generally distributed among the leading families of Pompton Plains who did the drudgery and heavy work. By the authority of the colony and subsequently the State, laws were passed regulating their purchase and sale, their treatment, their holidays and their hours for recreation. If an owner desired to liberate a slave, he must bring him before the overseers of the poor and two Justices of the Peace, who must satisfy themselves that the person to be freed was between twenty-one and thirty-five years of age and able to secure a livelihood. When the Legislature of New Jersey passed an Act in 1820 for the gradual abolition of slavery in the State there were 12,422 slaves in New Jersey. But under the operation of this Act the number diminished rapidly, so that in 1860, before the commencement of the Civil War, which finally blotted out the system in our nation, there were but thirty slaves in the State. The first record obtainable of slavery innovation in our State was the freeing of slaves owned by one Adam Miller who lived in Rockaway Valley; the date being May 5, 1776. He believed the colored people had the same right to freedom accorded to white people, and in this he practiced what he preached.

A slave sale by the executors of Goyn Talmage, an uncle of the noted T. De Witt Talmage, D.D., is odd enough in its language to justify insertion here. This paper was found among the private papers of Isaac Southard, deposited in the New Jersey Historical Library, Newark, N. J. The odd spellings and want of punctuation are not followed, but the reading is exact:

"BILL OF SALE OF NEGRO, 1827

This is to certify that I have promised Harry, my black boy, that if he serves me or my family nineteen years; and if I should die before that time comes, and serves me or them faithfully and constantly without murmuring or being disobedient at any time, that he shall be his own master; the 19 years to commence from May the first, 1810, when, according to the day I got him for, it will make him 35. he being 16 years old in May, 1810, the time that I bought him. It is my will, therefore, if he behaves himself as he ought to do and stays with my family that he be free first of May, 1829. I hope, therefore,

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

that he will merit his freedom and set my hand and seal to the promise that I have made herein.

Goyñ Talmage (Seal)"

CARE OF THE POOR

We have no means of ascertaining exactly just how the poor were cared for from the beginning of the settlement, or up to the time when Pequannock Township was formed in 1740. It is probable that the method of relief was to farm them out by selling them annually to the lowest bidder who would agree to keep them for a definite sum and sustain all expenses except medical bills. In 1782 the sum of 130 pounds was allowed for such support, showing that in the multiplication of the settlers in the space of forty-one years, the increase in the "poor rate" was only about three hundred dollars. In 1788 it was resolved that the poor shall be sold all in one place, and that the dog tax be used to defray the cost of their keeping. In 1812 it was resolved that they all be sold together to the lowest bidder, and the person taking them to be entitled to the money arising from all fines that might be forfeited in the township that year, and thereby relieve the township from all expenses for the year except medical bills. The next year the township conducted the sale of the poor separately to the lowest bidders, and that all of them who were able to be brought to the place of sale should be sold on the Saturday immediately following the town meeting. This method continued for many years until the people were impressed with more enlightened views and came to regard with abhorrence this plan, and concluded that some better method might be found in dealing with pauperism; at least something more humane if not more economical. Accordingly in 1823 a farm for the poor was purchased, upon which was erected a house for their habitation. The first farm purchased for this purpose consisted of 163 acres and had upon it an old-fashioned, but quite a spacious house. This was the end of selling the poor in our township and the beginning of a consideration humane and commendable.

EDUCATION

The schools of this early period were largely built of logs and their interior arrangements were of the cheapest and plainest order,

while the teachers employed were not of a high grade either as to ability or character. The schoolmaster was monarch of his educational kingdom. Tardiness, failure in recitation and slight insubordinations were met with a liberal application of the "rod." Blackboards, maps, reference books and pictures were unknown. Paper was costly, ink was made on the farms from vegetable products, and the teacher instructed the children in the making of quill pens. In winter the rooms were cold and cheerless; in summer they were hot and usually poorly ventilated. Much of the instruction was given by questions and answers, and woe betide the boy who did not learn verbatim his Bible verses, even though the master himself might be fragrant with gin when he heard the recitation.

The fate of the daughters limited them to a bare understanding of the rudiments, and rarely one reads of a schoolmistress. Indeed, the sentiment was abroad that too much education was not beneficial for women, and that a knowledge of books weaned them from the domestic circle, and that their place was in the kitchen or caring for the children.

No records are found in the township files pertaining to educational matters until 1830, when the school system, established by an Act of the Legislature in 1829, went into effect. But that the early settlers were not unmindful of their duty to establish schools and maintain them in keeping with other primeval conditions, we have reliable testimony brought down to us by tradition. Very few, if any, of the public schools in those early days, or for seventy-five years following, were kept open for more than three or six months in the year. Funds to support a school were sometimes raised by subscription. Generally a contract was made with the teacher at from eight to ten shillings per scholar per quarter, the teacher to have his board and lodging found by boarding around among the patrons of the school. This method of employing and paying a teacher prevailed about one hundred years and did not entirely disappear in our township until about 1853. From 1790 to 1830 many persons employed as teachers were either Englishmen or Irishmen. The short and uncertain period of keeping the schools open tended to make the teachers' calling one of a movable character and, as a consequence, there were many applicants for teacher's positions who were not of the best

character for either learning or morality. Owing to the demoralized state of public sentiment, persons of questionable qualifications would even succeed in obtaining the position of teacher to the exclusion of others of better character and higher ability because they offered to work for a lower consideration.

Thus, we pass to the school system established in 1829 by an Act of the Legislature, after which some slight improvement may be noticed.

An interesting description of our first school building relates to have been a frame building 18 by 24 feet with not a foot of playground attached. No paint had ever been applied to the building externally or internally. The arrangements for heating consisted in a large open fireplace at one end of the room, while the wood was furnished by the patrons of the school in proportion to the number of scholars sent by each. The desks consisted of boards attached in an inclined position to the sides of the room. In front of these were placed long and rudely constructed benches made from slabs having holes bored through near the ends and sharpened sticks thrust into the boards for legs. In the center of the room were benches similarly constructed, but without back supports, for the use of the smaller children. Besides these, there was a roughly made desk without stain or paint, and a chair for the use of the teacher. This constituted the total of school furniture. Such things as blackboards, maps or charts were scarcely thought of as necessary articles for the schoolroom. The writing books were of common paper folded, and it was the duty of the teacher to make and sharpen all the quill pens and to write the copies. No attention was paid to the study of geography and very little, if any, to that of English grammar. No recitations in classes in arithmetic were held, except of the fundamental tables. Each scholar was expected to do as many sums as he could, and, if the answers obtained were the same as those given in the text book, the operation was accepted as correct; the why and wherefore were seldom, if ever, required.

After opening the school the teacher generally proceeded to take his whip in hand, as the ox driver does when he proceeds to his work, and continued to carry it about, frequently using it in "touching up" one or more for whispering, for not sitting up straight, or for looking

out of the window; and sometimes the rod was used severely. Yet but little complaint on that account was ever heard among the people. The prevailing requisite of a teacher in those days appeared to have been ability to use the rod, and, if he could do this well, he was considered smart and would surely make the children learn.

With the locations and dates of the school building in our Township there is considerable confusion and many contradictions. Hence they are here given with the best authority available, but with no assurance of absolute correctness. It appears that the first schools established in what was then the Township of Pequannock were at Pompton Plains, Beavertown and Pine Brook. The first building in what is now the Township of Pequannock is said to have stood "on the corner by Garret De Mott's place," where the present school building stands in the community of Pequannock, and was taught by a man named Foster. The first school building on Pompton Plains of which we have found any authentic record was built several years prior to 1800 and stood on the opposite side of the Turnpike from the present building and near the present church. One record places it on "the north-east corner of the present church lot." About 1807 or 1808 a portion of the people of the district became dissatisfied with the school as conducted in this building and united in building another about one-half mile north of the present church, "near the residence of General Cornelius W. Mandeville," in which a school was opened under the tutorship of David Provost.

Under date of January 9, 1812, a deed is recorded in the County Clerk's office at Morristown between Yellas Van Ness and Esther, his wife, of the Township of Pequannock of the first part, and William A. Mandeville, Yellas A. Mandeville, Jacob I. Van Ness, Samuel Berry and Jacob Berry, Jr., trustees, of the second part; in consideration of the sum of \$70.00 paid by the party of the second part, the party of the first part has granted and conveyed all that lot of land and premises on the east side of the Newark and Pompton Turnpike, being part of a large lot of the said Van Ness, beginning at a stake standing in the distance of two chains and 81 links from the north-east corner of the Church of Pompton Plains, etc., strict measure. The party of the second part as trustees are to ascertain and carry into effect the law of the State of New Jersey passed the 27th of

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

November, 1794, for the purpose of incorporating societies for the promotion of learning, styled and known by the name and character of THE UNION ACADEMY OF POMPTON PLAINS, of the Township, County and State aforesaid.

Just exactly where this building was erected is a speculative conjecture. Our church records show it to have been a two-story building, the lower story for a school room, and the upper story for other conveniences. In the latter the consistory for a number of years held its meetings. Also the weekly prayer meetings and other functions were accommodated here. Tradition informs us that it stood on the extreme south side of land along the Turnpike then owned by Linis Gould, joining the present residence of Albert Berry, which was then the parsonage. It is known by inhabitants now living as a residence after it ceased to be used as an Academy. But this location does not at all harmonize with the recorded deed. Hence, it is assumed as a possibility of its being afterward purchased and removed to another location. It is said to have faced the south as was the custom in those days with public buildings.

Then again in 1819, during the pastorate of the Rev. Ava Neal, another dissatisfaction arose among a certain few relative to the manner in which our public school was conducted, and on the twentieth day of December, 1819, the following subscription paper was circulated, which is still in existence, reading as follows: "Whereas an association for the promotion of learning has been formed on Pompton Plains and incorporated agreeably to an Act of the Legislature, We, the subscribers, with a view to the erection of a commodious house for the education of our youth, promise to pay to William A. Mandeville, James Van Ness, Peter G. Mandeville, Samuel H. Berry and John De Bow, Jr., or their successors in office the sum annexed to our names. It being understood that said building shall be about thirty feet in length and twenty-two feet in breadth; two stories high. And that each person subscribing ten dollars or more will be entitled to all the privileges of a member of the Association according to the Act of the Legislature. While the trustees shall not, except in particular cases, admit any scholars whose parents live within the district and have not subscribed or paid the amount of ten dollars, and shall charge entrance money on all living out of the district. And

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also that a meeting of the subscribers, entitled to vote, will shortly be held for the election of Trustees, and to make further arrangements as to the building, and the time of payment of the present subscription; as likewise to pass any resolutions that may be deemed necessary. It being also understood that every person having paid on the former subscription will be entitled to credit on this.

Dec. 20th, 1819.

Witness our hands.

	\$ C
Yellas A. Mandeville	40.00
Marin J. Berry	30.00
John De Bow	40.00
Samuel Berry	30.00
James Van Ness	25.00
John Berry	25.00
Peter G. Mandeville	25.00
William A. Mandeville	12.50
Ava Neal	25.00
Peter Roome	15.00
John Slingerland	10.00
Ewout Van Gelder	20.00
John Van Saun	20.00
Cornelius H. Vanness	25.00
Cornelius Mandeville	30.00
Abram Mandeville	25.00
James Mandeville	30.00
Cornelius R. Vanness	20.00
Joel Miller	10.00
Morry Demott	20.00
John Hallenbeck	10.00
Cornelius Slingerland	10.00
William Slingerland	10.00
Henry M. Demott	10.00
James Mead	10.00
	<hr/>
	\$517.50

About 1824 a new school building, two stories high, was erected on the opposite side of the Turnpike from the church, between the

present school building and the lane leading to the residence of the late John H. Brown. This building for many years accommodated a large school under teachers of higher superiority and ability. From 1840 to 1855 it was said to have been among the best in the Township. In 1872 this building, having become old and antequated, was removed and a more modern structure erected in its stead, with additional comfort in its arrangement. This building seems to have served for but a few years. Perhaps it was a temporary construction; for in 1885 a two-room building was erected of brick, which still stands as a part of the present building. In 1923, and again in 1928, by reason of the unprecedented growth of the community, additions were built with present-day improvements and equipped with modern furnishings and facilities requisite to a workable institution of learning.

It has a teaching staff of eight competent teachers, each of whom holding at least a State certificate, including other valuable credentials certifying to qualifications that assure every possible advantage to the boy or girl seeking an education. In evidence of this fact it may be noted that rarely, if ever, a graduate from this school fails to matriculate in high school, from which not a few graduate with honors. It is but fair to say that our village school enjoys an enviable reputation as a result of the splendid cooperation between the teacher and the pupil.

PATRIOTISM

At the beginning of the American Revolution our people were somewhat divided in sentiment not only in the same neighborhood, but among members of the same families. But this soon gave place to loyalty, as evidenced by the articles of an association formed by the Freeholders and inhabitants of our Township in the month of May, 1776 and signed by 180 persons, pledging themselves to sustain the action of the Continental and Provincial Congresses in defense of the Constitution. We quote verbatim: "We, the subscribers, freeholders and inhabitants of the Township of Pequannock, in the County of Morris, and province of New Jersey, having long viewed with concern the avowed design of the Ministry of Great Britain to raise a revenue in America, being deeply affected with the cruel hostilities already commenced in Massachusetts Bay for carrying that arbi-

trary design into execution, and convinced that the preservation of the rights and privileges of America depends under God, on the firm union of the inhabitants, do, with hearts abhorring slavery, and ardently wishing for a reconciliation with our parent State on constitutional principles, solemnly associate and resolve under the sacred ties of virtue, honor and love of our country, that we will personally, and so far as our influence extends, endeavor to support and carry into execution whatever measures may be recommended by the Continental and Provincial Congresses for defending our Constitution and Preserving the same inviolate, according to the resolutions of the aforesaid Continental and Provincial Congresses, firmly determined by all means in our power to guard against the disorders and confusions to which the peculiar circumstances of the times may expose us.

We do also further associate and agree, as far as shall be consistent with the measures adopted for the preservation of American freedom, to support the magistrates and other civil officers in the execution of their duty, agreeable to the laws of the colony, and to observe the directions of our committee acting."

The above is a fair representation of the loyalty that has characterized our Township in all our wars, including the World War. Its inhabitants have never flinched and have sent to the front the best of their sons.

We are living on soil at once historic and that lent itself to the cause of American Independence in our country's struggle for liberty from the yoke of England. It was directly after the capture of Burgoyne in 1777 that a part of General Washington's troops, mostly Germans, were encamped on the Plains, some of them a little below the residence of the estate of Ralph Van Houten and some of them on the lands of Samuel Berry. Sparks, in his "Life of Washington" states that in 1780 and 1781 some of the troops went to winter quarters in Pompton. This in all probability was the time when some of the American troops were stationed on the lowlands a little south of the schoolhouse in Jacksonville; and when some of the New York troops were stationed in the woods at Wanaque and when the French bordered the little meadows lying east of the then residence of Garret N. Van Ness, or east of the Plains church, while the baggage wagons

of the French were stationed in the orchard behind the residence of Giles A. Mandeville.

Another incident illustrating the loyalty of our citizens during those Revolutionary times had to do with a liberty pole which was planted on the ground near the parsonage and which the Tories cut down several times. Finally the people, after replacing those that were destroyed, placed another and defended it with bars of iron and attached to it a sign-board with these significant words: "Liberty, Property and no Popery." Thus they showed themselves to be true to the principles which brought them to this country in true devotion to civil liberty and loyalty to Protestant faith.

That our citizens here, with all their loyalty, felt a general sense of insecurity is not to be denied. This rendered caution necessary for public safety. To secure this, committees of safety and minute men were organized. A few of our people openly favored the cause of the King of England and, dreading the great power of Britain and the possible confiscation of property, feared to openly declare their position. Yet there was evidence that a vast majority of our leading citizens took a most decided stand in support of the Continental Congress. On the 12th of March, 1776, at a town meeting, a committee of observation was appointed for the purpose of watching closely those who were active in favoring the cause of the King, for as the war progressed robberies and murders were committed within the borders of our Township.

The fertile farms about Pompton Plains naturally attracted these hungry bands, causing raids to be more and more frequent. It is related that an armed band of six one day in the darkness of early evening suddenly entered one of our farm houses presumably in pursuit of provisions. After hastily gathering what they could find and easily carry, they speedily departed. But afterward the family discovered that the dead body of a colored infant was missing, which had the same day been placed upon a stand in a room and covered with a cloth as was the custom in those days.

In those days it was no common occurrence for men to take their guns with them to church, to town meetings, and to the fields where they were working. As a result of the constant danger to which the early settlers were exposed, a custom then prevailed and continued

many years thereafter of keeping loaded guns on the side of the oak beams overhead, out of the reach of children, but readily accessible.

It was during this time that General George Washington frequently enjoyed the hospitality for weeks at a time of one of our families who worshipped in our first church on the banks of the river, and whose home still stands practically as it was during the Revolutionary War. As before stated, in 1696, or thereabout, Captain Arent Schuyler and Major Anthony Brockholst settled in this vicinity. As a result of the several divisions of the original purchases of lands from the Indians, Captain Schuyler became the owner of a tract consisting of several thousand acres, on which stands today the Colfax mansion which was then the residence of Capt. Schuyler. Though the house was built two hundred and thirty-nine years ago, it is now virtually as it was then, and is one of New Jersey's oldest homes, still in excellent condition and overflowing with interesting relics of Revolutionary days. There may be seen chairs once occupied by Washington, Warner mirrors bearing date of 1741, cannonballs and other relics of war found on the estate, Lafayette crockery of attractive designs, the beaver hat of George Schuyler, a poke bonnet of Hester Colfax, flax grown on the estate, the baptismal robe in which George Colfax was christened while held in the arms of Washington, a netted night-cap made by Martha Washington and presented by her to George Colfax on one of her frequent visits, and numerous other articles equally interesting.

As late as 1861 there were fourteen slaves in this home. Though it stands on the Hamburg Turnpike within a couple miles from this church and near the location of our first church, and passed by hundreds of motorists every day, few ever dream of passing a building so unique in history of bygone days and in which was born an American journalist who became a Vice-President of the United States, serving under President Ulysses Simpson Grant. To only those living in this section, historians and museum curators is the romantic background of this mansion known. Not a single nail was used in the construction of the building, the beams being held together by wooden pegs, while the bricks of the foundation were brought as ballast from Holland. Here George Washington ate and slept. And it was here that his stalwart Captain Colfax fell in love with Hester Schuy-

ler, daughter of Casparus Schuyler and granddaughter of Arent Schuyler, while at dinner one night as an honored guest. From here he broke away reluctantly; but on the 27th day of August, 1773, he returned to take Hester as his beloved wife. From that time the home has been known as the Colfax Mansion and is now occupied by Richard S. Colfax, a prominent lawyer of Paterson.

Although General Colfax was somewhat colorful in character, his wife, Hester, was equally eccentric and, in comparison with present day requirements, unduly exacting and peculiar in temperamental disposition. For example, when she went to church or to attend some social function, the general rode on horseback behind her carriage, presumably at her command. She was attended by two colored maids, the one to fan her ankles and the other to care for the tiny stove which warmed her feet. She had a chronic hatred for anything black in color except maids, prompted presumably by superstition or oddity. At dinner one evening she expressed her delightful pleasure with the flavor of the meat which had been prepared with utmost care, to which the general responded: "I'm glad you like it so well, my dear; it is a part of our black calf." Promptly she arose from the table in a fit of anger without finishing the meal, went to bed and remained there for the short space of two years.

The house has thirteen rooms and three attics, the latter literally filled with Colonial mementoes. It is constructed of Holland brick, native stone and hand-hewn timber. There are eight large fireplaces, while the original time-blackened beams remain in many of the rooms. Original keys and hinges of the H type and others of ancient shapes are in evidence. The outside walls are eighteen inches thick and the inside walls are solid and of irremovable material. All outside doorways have double Dutch doors, divided into two parts so that the top half only may remain open; these are paneled to form a Maltese cross which, in keeping with ancient superstition, was a protection from the entrance of witches. The first floor, with the exception of a few pieces of furniture, remains as it was in the days of General Colfax, including even the wall paper. The old well is the original one said to have been dug by Brockholst. It has therefore been in use more than two centuries and is still being used.

It is peculiarly interesting to have associated with our old church a

family of such historic prominence. And may it not be reasonably assumed that the first President of our country, while enjoying the repeated and somewhat prolonged hospitality of this home, with them attended services in our church?



COLFAX MANSION

Here George Washington was frequently entertained
while he undoubtedly worshipped in our church.

In the early part of 1861, when the southern states were organizing for open rebellion and preparing to fire on Fort Sumpter, the people of our Township were not slow in demonstrating their loyalty to the public and the unity of the nation. On every prominent corner poles were erected and the national emblem of unity and liberty was flown to the breeze.

When President Lincoln, after the fall of Fort Sumpter, issued his famous proclamation on the 15th day of April, 1861 for 75,000 troops, the quota of our Township was promptly filled by volunteers. And when our Governor's proclamation was issued two days later for the filling of the State's quota, our Township contributed its quota and reported "ready" within thirteen days. At each subsequent call for troops our people were prompt to respond as volunteers and were never subject to a draft. And when the war was over and the volunteers returned to their homes, our citizens were not unmindful of their

honored dead. Promptly a meeting was called to consider what action should be taken in order to erect a suitable monument to the memory of those who from our Township volunteered and perished in the war. A site was promptly selected at an elevated point on the west side of Main Street in the village of Boonton then a part of Pequannock Township, and a monument was there erected, unveiled and dedicated with suitable exercises on the fourth day of July, 1876 at a cost of \$3,600.00. It is of Quincy granite and stands thirty-three feet high above the foundation. On its base is the date of its erection and on the face of its dais appears the following inscription: "Erected by the people of old Pequannock in grateful remembrance of their fellow citizens who volunteered in defense of the Union in the war of 1861 to 1865."

Again, when President Wilson appeared before Congress and advised a declaration of war against Germany, and the Senate and the House of Representatives passed a resolution, declaring that a state of war existed between the Imperial Government and the United States, our citizens once again illustrated their loyalty to the country they loved by promptly answering the call for volunteers. For more than a half century, except the short conflict with Spain, the United States had been at peace with the world. So powerful and isolated was America that war seemed impossible. That the United States would form an alliance with any nation of the world to war against another nation would be contrary to the traditions of America and to the doctrine of every President from George Washington to Woodrow Wilson. And even after the declaration the people regarded it as a sort of negative warfare in which diplomatic relations might be severed and assistance lent to the Allies, but that our boys were to be drafted and sent to the trenches in France was unthinkable. But suddenly the bugle sounded and the American flag was unfurled; farmer boys left their ploughs in the fields, mechanics dropped their tools at the bench, bookkeepers closed their ledgers, students walked out of college doors, and in every phase of life the vocations of peace were abandoned for the duties of war, while scenes of parting were witnessed on every hand.

We may faintly visualize our village assuming a gala attire in bidding our boys farewell and a safe return; but while extolling the

patriotism of the young men who were about to go forth to defend their nation's flag, can also feel that beneath it all there was a sense of solemnity at the great sacrifice they were about to make. Soon their addresses were to be "somewhere" in France, and there too would be hearts of mothers, sisters, wives and sweethearts.

At the close of the war our Township promptly caused to be erected a monument to the memory of those who paid the supreme sacrifice across the waters that our banner might once again be unfurled in peaceful breezes and thereby evidenced their appreciation of the valor of all who offered their lives, if needs be, to preserve democracy and to end wars. That monument stands on the church grounds and bears the names of the 126 men who participated in that worst of all wars, while to the six men whose bodies today sleep in France an equal number of evergreen Coster spruces are planted as emblems of their immortality. The monument has inscribed these words: "These trees were planted and this monument was erected to perpetuate the valor and courage of the young men of our Township who took part in the greatest conflict the world has ever known, and to express our debt of gratitude to those who donned the uniform of the United States and gathered under the colors to offer their lives that the principles so dear to them should not perish." The following is a complete list of these whose names are inscribed on the monument.

Clarence Coff
 Lewis Edward Cook
 Roy Cook
 Roger V. Crane
 Raymon C. Dahn
 Lester De Bow
 Harold A. De Hart
 Charles Drechsel
 Albert Dumper
 George Dumper
 Herbert Fallon
 Frank Franco
 Addison French
 Harold Gassman

Charles D. Grant
 Lewis Greenway
 Harry A. Hanson
 Lewis Harland
 G. Harold Harmon
 John Hatheway
 Reginald G. Hey
 Raymond W. Hillriegel
 Herbert Hoagland
 Alvin A. Hopper
 Norman M. Houghton
 Harold S. Hunter
 Arnold C. Hutchinson
 Albert A. Jackson

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Fred Jackson
 Francis G. Jardine
 Samuel Oliver Jennings
 Andy Johnson
 Harry Johnstone
 Albert Kacmarik
 Lawrence Kayhart
 Clinton Keller
 Lewis Kemmet
 Bartholdi Kinast
 Morris Kinsey
 John Springsteen
 William H. Springsteen
 Floyd C. Stagg
 William Sullivan
 W. S. Sutherland
 Theodore Taylor
 Frank W. Tibbets
 William C. Timpert
 Theodore F. Traudt
 Andrew Van Orden
 Edward A. Van Saun
 Norman Van Zile
 Cornelius T. Visser
 Raymond C. Peterson
 Clifford B. Ploss
 Richard Post
 John R. Reynolds
 Victor Rogers
 Melvin H. Sanders
 John Saunders
 Arthur L. Schilling
 Frank Seebeck
 John B. Shirlow
 Marion L. Siler
 Clarence Slingerland
 George F. Sloan

William Sloan
 Herman C. Smith
 Warren Kinsey
 Ernest D. Kinsey
 Wallace M. Kinsey, Jr.
 Nelson Kline
 Charles Lang
 Frank Lang
 John Lanthier
 Peter S. Legge
 *John Lookhoff
 Frank Lozier
 John G. Mac Gregor
 *Rob Roy Mac Gregor
 Daniel Mc Kelvey
 *Robert Mc Kelvey
 Charles Andrews
 Harold Beard
 Jackson N. Benjamin
 Laverne A. Benjamin
 Gerald Bidgood
 Fred Breitingner
 George Breitingner
 John Brisky
 Edwin Nelson Brown
 *Clarence Brown
 Harld D. Brown
 Kenneth F. Brown
 James Budd
 James W. Card
 Clifford Wright
 Elliott H. Wright
 Emil Young
 De Witt Voorhees
 Henry Waghtman
 John Wade
 Clinton Washburn

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George Weir
 Alfred M. White
 Harry C. White
 Clarence B. Whited
 Daniel Whitehead
 Albert Williams
 Russell C. Williams
 *Marvin Gerald Winters
 *Earl Mabey
 LeRoy A. Mance
 Aaron Matthews

Martin F. Matthews
 Leslie W. Merritt
 E. Lewis Merritt
 Charles Miller
 Walter Miller
 De Witt N. Newbury
 George F. Newbury
 August Nichols
 Edward O'Gorman
 George Pearson



SOLDIERS' MEMORIAL TABLET

Erected in honor of the men of Pequannock Township who served in the army or navy of the United States of America in the World War.



MEMORIAL TREES

Planted to perpetuate the valor and courage of the men
whose bodies sleep in France.

OUR RELIGIOUS INHERITANCE

We now turn our attention to the more direct ecclesiastical history of our church and the Reformed Church of America, of which it is a part, that we may the better realize our rich heritage—the gift of the past of which we are made stewards. To recite in some degree with gratitude and admiration the goodness of God to this one company of His people for many years; to be stirred in the zeal of God's house in devotion to the faith once delivered to those who have gone before and to their faithfulness to the trust committed, and for the old church to remind itself of the old landmarks not to be removed is to think of the past years as mementos of a gracious Friend. In thinking of our heritage we naturally look back to the fatherland of our church, brave little Holland, land of industry, integrity and piety; to the people who rescued their land from the sea, who became chief among the nations in commerce, learning and fine arts, who made the Reformation victorious on their soil by valor, reason and martyr-

dom, who wrote for the world the principles of civil and religious liberty, who welcomed within their borders the Pilgrims from England and the Huguenots from France, and who contributed supreme and manifold values to the new American Commonwealth. We think of the time when the Dutch Republic had attained a supremacy in literature and religion, as well as in its system of civil toleration which rendered it the model government of the world. When her divines were justly celebrated for their extensive learning and deep piety, while her universities attracted students from all parts of the world. At Utrecht some of the most brilliant lights emanated from the chairs of theology and literature, while in the pulpits we find the names of such distinguished divines as Brakel, Van Der Kemp and Hellenbroeck, whose sound views of truth and deep learning still shine conspicuously in their voluminous writings. In thought we are carried back to the time when there were but a few towns located in the province of New Jersey, and only two ministers of our denomination in the State—Guillian Bertholf at Hackensack and Acquackanonk from 1694 to 1724, and Joseph Morgan at Freehold and Middletown from 1701 to 1731.

It is always a pleasant duty to work over the history of a church, especially if it has attained to a considerable age, and call to mind some of the peculiar blessings which it has regarded, and to remember the years of the right hand of the Most High in which His providence and grace have been especially displayed. This is not to blindly worship the past and say that the former days were better than the present, but that we may be instructed from its lessons of encouragement or its admonitions of mistakes and thereby use it as a means for making true progress. That it is our duty to call to remembrance the former days we have frequent admissions in Scripture. For example, "Tell your children of it, and let your children tell their children, and their children another generation," that they may say, "We have heard with our ears of God, for our fathers have told us what things they did of old."

All the churches of the Reformation had their beginnings in the sixteenth century. It was in 1517 that the German reformer, Martin Luther, made his first protests against the acts of the Pope. Not many years later John Calvin, who, like Luther, had been a priest in the

Roman Church, became also a leader in the Reformation movement. The Protestants on the Continent were thus early divided into two bodies, the Lutherans and the Reformed; the latter consisting of the followers of Calvin. In Scotland the Reformed Church was termed "Presbyterian", from the form of church government followed by all the churches of the Reformed faith.

The Reformed Church in America finds its immediate ancestor in the Church of the Reformation established in the Netherlands, which became dominant in that country after a long, costly and bloody struggle against the gigantic power of Philip II.

In 1609 a small ship of the Dutch East India Company, commanded by an Englishman by the name of Henry Hudson, entered what is now New York Bay and sailed up the river which bears the name of its discoverer. In the year 1614, six years before the landing of the Pilgrims at Plymouth, trading posts were established on Manhattan Island, now New York, by the same company. During 1623 some agricultural colonists from the Netherlands were settled there and the colonization of New Netherland was begun. The majority of the first company of colonists, numbering about thirty families, were Walloons, most of whom settled at Fort Orange, now Albany, N. Y. Their object was to better their temporal condition; not to escape oppression as fugitives, for Holland was the land of the free. But they brought with them the Bible and the catechism and had a care and a zeal for the church; hence provision was made as soon as practicable for the public worship of God according to the customs of the Fatherland.

The earliest religious serving of the people in this country in an official way was rendered by Sebastian Jansen Krol, who came from Holland in 1624. His office was that of a "krankbesoeker", or "comforter of the sick," whose duty it was to visit the homes, comfort the sick, and to read prayers and sermons. It seemed important that he should be able to perform the marriage ceremony and to administer the ordinance of baptism. He therefore returned to Holland, was given the request, conferred by the church authority there and was back in New Amsterdam in 1625. A little later, 1626, he was joined by Jan Huyck, an officer of the Church of Holland, to assist him in the performance of these spiritual functions.

There were then about two hundred people on Manhattan Island, and, since there was no room as yet sufficiently large to accommodate so many, a large room was provided for religious worship in the second story of a horse-mill used for grinding bark for tanning purposes at about what is now 32 and 34 South William Street; where Negro slaves had before cleared the land and where cattle had pastured and grain waved on the six farms extending across the Island just north of the settlement. When this church room was completed and a small belfry crowned the whole, the little congregation moved into it, and for the first time prayer and praise ascended from a house of God upon Manhattan Island.



The First Protestant Church established on the American Continent.

In 1628 came the first ordained minister, the Rev. Jonas Michaelius, sent by a Classis in Holland. He organized the first church with Peter Minuit and Jan Huyck as elders, and Sebastian Krol as deacon, who, with himself, composed the consistory of the first organized Protestant church in America. Dominie Michaelius read the liturgy

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

sometimes in French as well as Dutch; and, besides preaching in Dutch, read a sermon in the French language. This, then, was the beginning of the now oldest church in the United States of a settled ministry and continual service, and the oldest Protestant Church on the American Continent.

Other Reformed churches were organized in this country in 1642 at Albany, N. Y.; in 1654 at Flatbush, Long Island; in 1660 at Brooklyn and Harlem, N. Y. and Bergen, N. J. In 1771 the total number of Reformed churches in America was seventy. It now has about seven hundred and fifty. Up to 1772 these churches were subject to the control of the ecclesiastical authorities in Holland; but in that year this connection was severed and the American church was henceforth independent and self-governing.

An interesting incident of this early history was provided by a communication of good wishes and congratulations sent to General George Washington in 1782 by the officials of the First Reformed Church of Kingston, N. Y., which was used as a hospital during the Revolutionary War. To this message Washington sent the following reply:

Gentlemen:

I am happy in receiving this public mark of the esteem of the minister, elders and deacons of the Reformed Protestant and Dutch Church in Kingston, N. Y.

Convinced that our religious liberties were as essential as our civil, my endeavors have never been wanting to encourage and promote the one while I have been contending for the other, and I am highly flattered by finding that my efforts have met the approval of so respectable a body.

In return for your kind concern for my temporal and eternal happiness, permit me to assure you that my wishes are reciprocal, and that you may be able to hand down your religion, pure and undefiled, to a posterity worthy of their ancestors, is the prayer, Gentlemen, of

Your most obedient servant,
George Washington

Nov. 16th, 1782
Kingston, N. Y.

In 1680 there were in the State of New Jersey about one hundred and sixty "meeting houses" distributed among a dozen or more denominations. Of these about twenty-five per cent were largely

owned by the Low Dutch and the Dutch Calvinists. The "meeting houses" of all were plain, substantial buildings, erected of whatever material which was commonly used in the communities where they stood. Little or no attention was then given to adornment; austerity was truly as much an architectural as a religious merit. All had benches of relative hardness; all were fireless in winter, and all provided sheds for the care of the horses of the congregations. Services were conducted with the greatest decorum, although before and after the sermon, which was usually doctrinal and consequently the momentous event of the day, the congregation assembled to discuss matters of interest to themselves and their neighborhood.

THE FIRST CHURCH IN MORRIS COUNTY

While the Bergen Reformed Church in Jersey City is the oldest church organization in New Jersey and one of the oldest in America, having been founded in 1660, the first church in Morris County was a Presbyterian Church built in Whippany in 1718 on the north bank of the river and on a portion of the land since occupied as a public burial ground, the ancient deed of which the following is an extract: "I, John Richards, of Whipponong, in the County of Hunterdon, schoolmaster, for and in consideration of the love and affection that I have for my Christian friends and neighbors in Whipponong, and for a desire to promote and advance the public interest, and especially for those who shall covenant and agree to erect a suitable meeting-house for the public worship of God, 3½ acres of land, situate and being in the township of Whipponong, on that part called "Percipponong," on the north-westward side of the Whipponong River; only for public use, improvement, and benefit, for a meeting-house, school-house, burying-yard, and training field, and such like uses, and no other. Dated, September 2nd, 1718."

The first preaching in this immediate vicinity was in 1713 while it was an out-station of Ponds Church. But the first preaching in this region of which we have any record was at the Ponds about the year of 1710 by Rev. Guiliam Bertholf. As before stated, he was the first Dutch minister in this State, beginning in the year 1694, who at widely separated intervals rendered the only service here enjoyed from 1710 to 1725. Thus, the first building used for divine worship in

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

this region was a log church, the date of its erection is not definitely known, but before its destruction it is known to have been used for secular purposes, including that of a cattle shed. It was the first church building above the Passaic River, and was called the church "to noorde," that is, on the north. It is presumed that the families residing in Pompton and vicinity attended services in that log church at Ponds, while those at Pequannock and the southern section of the Plains attended Acquackanonk, (now Passaic), for some of them were not only members there, but one Jonas Ryerson, a resident of Pequannock in 1716, was a deacon in that church (Ponds); and Paulus Van Derbeck, a resident of the Plains, was a deacon there in 1732.

It will be seen that nearly all of the first settlers in the Pompton valley came from the city of New York and that the larger part of them were members of the Reformed Church. Thus among the first we find the name of Susanna Schriek, wife of Anthony Brockholst, and Grietje Mandeville, wife of Peter Mead, were members in the church at Bushwick in 1686. Also that Martin Ryerson, the forefather of the Ryerson family in this vicinity, was a member of the Reformed Dutch Church in Brooklyn as early as 1663, and previous to this of the church at Flatbush. Some of the subsequent settlers came from the vicinity of Hackensack, Acquackanonk and Bergen, at which places Dutch churches were organized at an early date. Hence, those who removed here came from places where they were connected with the church of Hollandish origin and naturally brought their religious preferences with them.

REV. GUILIAM BERTHOLF

The study of this early period brings into bold relief the truly heroic figure of the Rev. Guiliam (William) Bertholf, who was the first man sent from this country to Holland for ordination and who was veritably the Apostle of East New Jersey. Likely from the very beginning of the settlement, when the Sabbath came, the people would gather in one of the homes for a simple service, when the Scriptures would be read, prayers offered, Psalms sung, and a sermon from some good dominie in Holland read. In those days an important member of the community was the voorlezer, who taught the youth on week

days and conducted the divine worship on the Sabbath, and who also acted as comforter of the sick. This community was served very early in this capacity by dominie Bertholf who had come from Holland to Bergen in 1683 at the age of twenty-seven. Thirty years before our first church was formally organized our files record the baptism of Maria, daughter of Paulus and Catherine V. D. Beeck, February 21, 1706. The ceremony was performed by "Reformed Instructors," and witnessed by Frans and Janneke Ryerson. From then until the organization of our church—April 7, 1736, there were twenty-eight other children baptized according to our ancient records by the aboved named "Instructors".

Just here it might be interesting to mention the record of a funeral service in 1690, itemizing the expenses as follows: "Coffin and spirits, 25 florins and 10 stivers. One-half keg of beer, 15 florins and 16 stivers. Flour and milk, 6 florins and 5 stivers. Aanspreker, 19 florins and 10 stivers. Sundries, 15 florins and 5 stivers. For carting the goods, 3 florins. Total, 85 florins and 16 stivers."

Dominie Bertholf arrived on his return to America February 24, 1694 and was the first regularly installed pastor in New Jersey. For fifteen years he was the only settled Dutch minister in the Province. He was born in Sluis, Holland, and baptized there February 20, 1656, and united with the church there April 4, 1677, and remained there until about 1683, when he and his wife with their three children came to America. They first settled at Bergen and united with the church there October 8, 1684. Subsequently they lived at Acquackanonk until about 1690. The following year he appears as clerk and voorlezer at Harlem, but shortly afterward he bought some land in Hackensack and settled there. The churches of Hackensack and Acquackanonk, organized in 1686 and 1693 respectively, were so impressed with dominie Bertholf's gifts as Reader and Comforter of the Sick, that, as above stated, he was sent to Holland to the Classis of Middleburg with the request that they examine, license and ordain him as their pastor. This request was granted September 16, 1693. His trial sermon was preached from Matthew XI:28, "Come unto me all ye that labor and are heavy laden, and I will give you rest." According to his duties stipulated he was to preach on Sunday, administer communion twice a year to each congregation, catechize the

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children and visit the people scattered over a territory extending from Tappan and Hackensack to Second River, and north and west as far as Ponds and Fairfield. He continued his pastorate until 1724, two years prior to his death at the age of seventy.

His was a ministry of untiring faithfulness and phenomenal success, especially in the founding of churches and inaugurating spiritual movements, some of which did not take form in church organizations until he himself had passed away, as was the case with our own.

In imagination we can follow him on his long, lonely journeys on horseback or by boat up and down the valleys of the Hackensack and Passaic as he visited his widely scattered flock. Through forest and stream, over rugged hills and broad plains, and quiet valleys wherever a group of Dutchmen had cleared for themselves homes in the wilderness, he went, comforting the sick and troubled, baptizing children, and bringing into the hard and lonely lives of the settlers the cheer of his kindly presence and the longed-for news of distant relatives and friends. Truly, he was the pioneer of the Reformed Church in New Jersey; a great lover of his Lord and deeply consecrated to His service. His personal character, mental qualities and ministerial faithfulness were freely testified to by many of his contemporaries, though by a few his evangelistic spirit was not appreciated, asserting that he was a Labadist. With it all, his piety was deep, his judgment and tact superior, his grasp of the Bible clear and strong, his preaching reverent and spiritual, his intercourse with people cordial and magnetic, and his devotion to his work untiring. He lived in a quiet time and left behind him no written books or pamphlets. His work was done as noiselessly as it was done faithfully even to the end of his marvelous career.

REV. HENRICUS COENS

For some unknown reason the Rev. Henricus Coens seems to be as little known as almost any minister who has ever exercised his gifts in the Dutch church. He was examined and ordained October 17th, 1725, and immediately sailed for America, arriving in New York early in the following year. He came to Acquackonk in 1725 and, together with that church, served the people of Pompton Plains, which was then an out-station of the Ponds church—from 1713 to 1730.

The first entry by him is a list of one hundred and ninety-six names of church members whom he found in his visitations in March, 1726, who were living at Acquackanonk, Belleville, Sloterdam, Wessel, Totowa, Singac, Pompton Plains and the Ponds. For his services rendered among these several churches he received a salary equivalent to two hundred dollars annually, which was a very good sum for those days. After three and a half years the church at Belleville suddenly withdrew from the union and refused to receive the services of dominie Coens any longer, and nailed the church door against him so that he was forced to preach from the gallery stairs. Just what the precise nature of this serious contention was is impossible to determine. But there is no uncertainty as to what the people of Acquackanonk thought of the action of Belleville, for they record their indignation in no unmistakable terms in the minutes of their consistory as follows: "We of Acquackanonk and Ponds now shall hereafter by one congregation and one body, and that our above named minister shall always preach at Acquackanonk in the church near his house without even making mention of that other church; and that we then shall jointly, without Second River, pay the salary to his Reverence." From this time on the church at Belleville remained independent. He continued his ministry at Acquackanonk and the Ponds until he died February 14th, 1735. His body was buried under the Acquackanonk pulpit. During the nine years of his work he received into the different churches 104 on confession and thirty-one by certificate. He baptized 222 children and married 135 couples.

REV. JOHANNES VAN DRIESSEN

Up to this time our church in this country was not an independent organization, but merely a branch of the Reformed Church of Holland and subject to its jurisdiction. Cases of discipline had to be referred for decision to the old country. Candidates who desired to preach the Gospel were obliged to cross the ocean in order to obtain ordination, while only such ministers who had been examined and commissioned by the Classis of Amsterdam were permitted to preach in our pulpits. The results were long and vexatious days in procuring pastors. Great inconveniences in obtaining the decisions of the supreme judicatory and an outlay of time and expense greatly re-

tarded the growth of our church. In the year of 1738 a plan was matured to form a Coetus, or an assembly of ministers and elders, who should exercise jurisdiction over the churches in this country subject to the supervision of the Synod of North Holland. This was the entering wedge of separation from the mother church in Holland, and in a short time grew into a demand for an independent Classis with all the powers belonging to the ecclesiastical court. But this innovation was most strenuously resisted by the mother church which opposed the measure as subversive of authority. Then some of the old ministers with their elders formed an Assembly opposed to the Coetus, to which they gave the name Conferentie. This was the commencement of a strife which has hardly been surpassed in the history of ecclesiastical disputes, and which was not finally adjusted until Dr. John H. Livingston matured a plan of union in 1772 which met the cordial approbation of all who sought the peace of Zion.

We now come to what was really the beginning of our church as an organization, though it was not formally organized until the following year. September 10, 1735 the people of Ponds, Acquackonk and Pompton jointly called the Rev. Johannes Van Driessen from the church at Kinderhook, N. Y. This was not done under the direction, or even by the permission of the Classis of Amsterdam, nor upon the advice of the ministers of this country. Not being known by them, his offers to serve these churches were accepted, but the whole career of this man, so far as his ministerial standing was concerned, was irregular from the first. He was the first Dutch preacher in America who had not been licensed and ordained by a Holland Classis. The circumstances attending his settlement here were indicative of that feeling that was just beginning to manifest itself in claiming the right of the churches in America to be independent of Holland in ordaining and settling their own ministers, and which culminated into a controversy that agitated and divided the churches for a generation.

Born in Holland, 1697, he matriculated at the University of Groningen May 13, 1717 as a student of theology, giving his residence as Monoghodamensis. Two years later, 1719, he applied to the Classis of Amsterdam to license him, but he miserably failed in his examination, and, upon investigation, his credentials were found not to be

genuine, and was promptly dismissed by the Classis with admonitions.

Subsequently he found his way to America and lived with an elder brother, the Rev. Peter Van Driessen, who was pastor of the church at Albany, N. Y., with whom he continued his studies. Eight years after his dismissal by the Classis his brother sent him with a letter from Patroon Van Rensselaer, and, contrary to the emphatic advice of the ministers of New York and Kingston, to Yale College, where he was licensed and ordained by the Congregationalists, and by whom he was given a Latin certificate to that effect, dated April 13, 1727. Upon the strength of this certificate, although it was not regular in the Dutch Church, he secured settlements during a period of eight years at Claverack, New Paltz and Kinderhook. And then, hearing of the death of Dominie Coens, he came to Acquackonock and, apparently without any formal call, he secured a settlement in this region. And, seeking to give as much validity as possible to his ministerial standing, he recorded that Latin certificate of ordination given him at Yale in the minute book of every church where he managed to locate himself.

When the Classis of Amsterdam heard of this circumstance they expressed their profound sorrow, "that such a one as Johannes Van Driessen has now succeeded in thrusting himself into the ministry." They declared him to be no legal minister in the Reformed Dutch Church, offering as reasons that, "his conduct had been very far from correct, and that he had previously, as well as in 1727, presented forged certificates."

Owing to the lack of ecclesiastical judicatures in America, he managed to find for twenty-one years congregations which accepted him; but he was finally silenced. The Classis charged his brother with knowing the falsity of the certificates which Johannes used at Yale. However, without some ecclesiastical authority such impositions in America could not be altogether prevented. Surely the Congregational denomination had no right to ordain ministers "for the service of the Dutch churches on the North River."

It appears that he and the church of Ponds did not take very pleasantly to each other, for he concentrated his labors chiefly at Pompton Plains rather than there. Possibly the country in this immediate locality was being inhabited more rapidly than at the Ponds.

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At any rate, he so managed affairs that within seven months after his arrival a small church was built on the east bank of the Pequanonk River which was intended to accommodate the people of Pompton Plains, Pompton, the Ponds and the adjacent country.

He left the pastorate of this field in the spring of 1748, probably because of the growing hostility to him by the influential ministers of the country on account of the irregularity of his ordination. The work of the church, however, seems to have proceeded with considerable success under his charge, for the records show accessions of eighty-four members by confession and ten by certificate, the baptism of fifty-two children and the solemnizing of one hundred and fifty-six marriages. His wife does not seem to have accompanied him when he left Acquackononck, as she died there three years later and the church paid her funeral expenses, which were enumerated as follows: "15 shillings for her burial; 2 pounds and 15 shillings for sugar, rum and butter; 8 shillings for baking, and 10 shillings for a barrel of beer." This is simply a glimpse of the customs of those days and not out of regular order, however irregular it may appear to the people of today.

The little church on the banks of the Pequannock was dedicated April 7, 1736, and Van Driessen makes the following entry concerning it in the Acquackononck church books: "That it was intended to accommodate the people of Pompton Plains, the Ponds and the additional country." He there styles himself, as in the records of our own church, "As pastor of Acquackononck and pastor extraordinary at Pompton." Just what he meant by this qualification is not very clear. But perhaps the title was more accurate than he intended, for he was "out of the common order (not regular) and in this sense his whole career had been extraordinary." Whatever we may think of some aspects of his character, we must admit that he was an able and tactful man, and unusually influential with the church; a preacher of power to whose ministry God gave many fruits.

OUR FIRST CHURCH

After the old log church at the Ponds fell into disuse about the time Van Driessen succeeded Coens as pastor in 1735 the country hereabout had so improved, and the people were apparently in so much

better circumstances that a small new church was built "in the valley" for the accommodation of the congregations within the limits of what are now the congregations of Pompton Plains, Pompton Lakes, Montville, Preakness and parts of Fairfield and Little Falls. Presumably it was built in the latter part of 1735 and the early months of 1736, but it was not dedicated until April 7th, 1736. The dedicatory ser-



AN ANCIENT DUTCH CHURCH

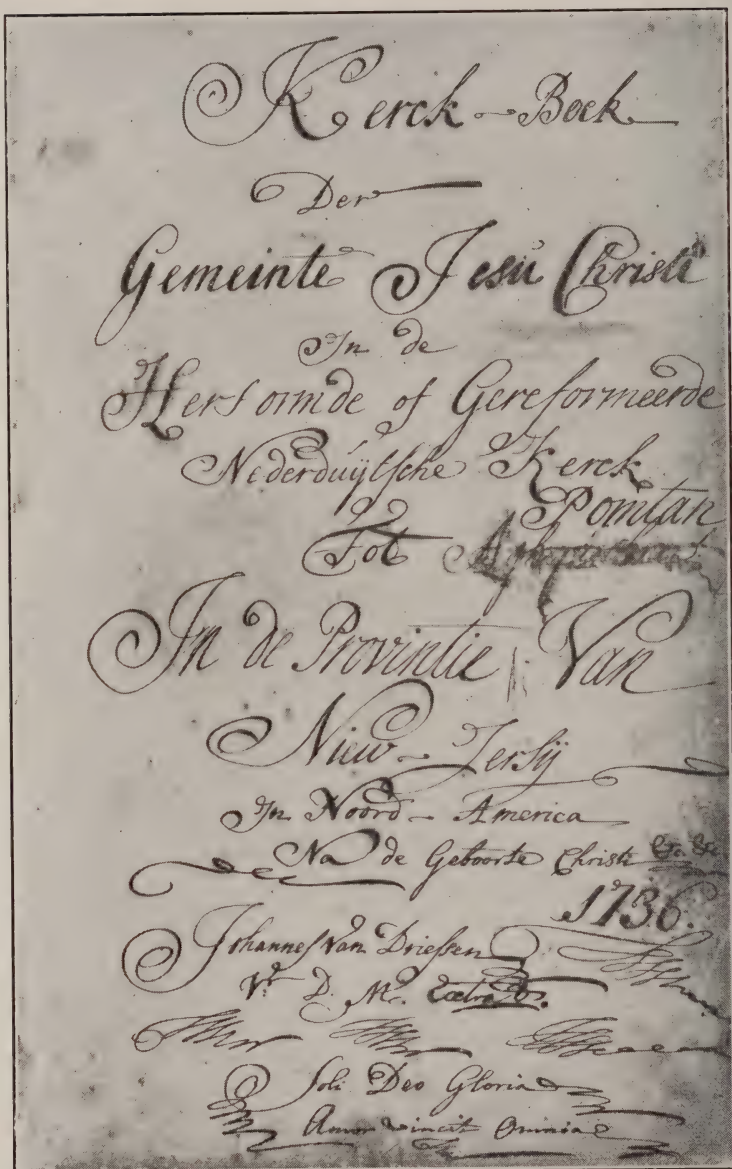
We have reasons to believe this illustration to be an acceptable fac-simile of our first church, organized April 7, 1736, because of the source from which it was secured and the published descriptions in ancient history connected with the civic and ecclesiastical life of our community and surrounding vicinities.

mon preached by Mr. Van Driessen was based upon a singular text for the occasion,—Song of Solomon, 1st Chapter and verses 7 and 8. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O

thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents."

The church thus organized apparently prospered surprisingly well for a few years at least, for in 1738 it had a membership of seventy-two, most of whom were likely received from other churches, while during Mr. Van Driessen's entire pastorate here of thirteen years he received ninety-nine members.

Our knowledge of this organization is quite limited, for reasons stated in our preface, and from the fact of there being comparatively no records of consistory bearing date of 1736 known to be in existence; also to no allusions to it found in ancient deeds and land conveyances. Hence, our knowledge of it is largely traditional; but not entirely. As a result of an almost maddening search for reliable evidence of facts concerning our infant church that has taken us in almost every important library in the State, together with the records of deeds filed in the County Clerk's office, an old record book has been discovered among other relics in the attic of the parsonage which substantiates certain facts that were hitherto accepted merely as traditions. Its title page is reproduced here as it appears in the original which, translated, reads as follows:



TITLE PAGE OF CHURCH RECORD BOOK

(Note the peculiar penmanship.)

“Church Book
of the Congregation of Jesus Christ
in the
Reformed Nether. Dutch Church
of Pompton
and of Acquack Anonk

In the province of New Jersey in North America
after the birth of Christ in the year 1736.

Johannes Van Driessen, V.D.M.

Extraordinary.

To God only be the glory. Love conquers all.”

Also the original record of the organization and the personnel of the first consistory is therein revealed as herein reproduced, which, translated, reads as follows:



Record of the Organization of Consistory.

“POMPTAN
IN THE NAME OF THE LORD
JESUS CHRIST
AMEN

The first ruling consistory of this place.

Deacons

Elders

Johannes Henneon

Paulus Van Der Beck

Martin Berry

Pieter Post

Extraordinary pastor of this place and ordinary of the church
of Acquack Anonk.

His name was J. Van Driessen, V.D.M.”

(The letters V.D.M. were used in those days to signify Minister
of the Word of God.)

There is also herein reproduced a record of the consistories of
the two following years, including the first, which, translated, reads
as follows:

OUR FIRST THREE CONSISTORIES

“ORDAINED CONSISTORY

AND

CHURCHWARDENS

FOR THE FIRST THREE YEARS

After invocation of Jehovah’s mighty name the following persons,
elected for the service of this church by the members of the congrega-
tion, have been ordained before the congregation of Pompton by me.

J. V. Driessen,
Minister of the Gospel.

Bevestigings. Kerckenraaden	
Daarbeneven	
Kerk Meesters aangeftelt	
Na voorafgaande aanroeping van Jehovah's gezichte	
Namen; dewelke tot den dienst veelde porde	
Verhooren van de leeden der selve: En dat	
Zij Bevestight zijn voor de Kerckmeesters	
Van Gontzen, Door Mij J. D. Driessens	
Weest de Naemen en Bezettingen der	
Kercken daer in aangelegheest	
Anno 1736.	
Diac. Joh. Hennijon	Paulij van der Beek
Marten Berrij	Pieter Post
D. 1737.	
Marten Berrij	Paulij van der Beek
Joh. Hennijon	Abraham van Duyn
Samuel Berrij	Reijer Reijersden
Yllis Meert	Abraham Gerritsden
Kerkmeesters	
Hendrick van Nes	
Marten Reijersden	
D. 1738.	
Samuel Berrij	Reijer Reijersden
Yllis Meert	Abraham Gerritsden
Marten Reijersden	Marten Berrij
Hendrick van Nes	Johannes Hennijon
Kerkmeesters	
Brand Jacobsen	
Roelof van Houten	

First Three Consistories and Church Wardens.

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

Register of the
Names and Offices of these persons:
In the Year of our Lord,
1736

Deacons	Elders
Joh's Henniyon	Paulus V. Der Beck
Martin Berry	Pieter Post

D. 1737	
Marten Berry	Paulus Van Der Beck
Joh's Henniyon	Abraham Van Duyn
Sam'l Berry	Reiyer Reyerszen
Yillis Meet	Abraham Gerritszen

Churchwardens
Hendrick Van Ness
Marten Reyerszen

1738	
Sammuel Berry	Reyer Reyerszen
Yillis Meet	Abraham Gerritsen
Marten Reyerszen	Marten Berry
Hendrick Van Nes	Johannes Hennion

Churchwardens
Brand Jacobussen
Roelof Van Houten"

The records of baptisms and marriages contained in this book of the early eighteenth century are quite extensive, but minutes of consistories are extremely limited. The first recorded baptism is that of "Johanna, weight 7 lbs., daughter of Phil. Schuyler and Hesther Schuyler, 1713." The first baptism recorded following the organization of the church was that of Rachel, daughter of Hendrick and Tryntje Van Nes, July 15, 1736, and witnessed by Rolof and Geertruy Jacobusse. The first recorded marriage in 1776 reads as follows: "Who have been married by me, Johs. Van Driessen, with license and after bans, (a formal announcement of an intended marriage) was that of Jacob Tymouth, widower, and Barbar Parleman, widow." It was customary to distinguish the married from the unmarried by the letters Y.M. and Y.D.; the former meaning unmarried man (not a widower), the latter, unmarried woman, (not a widow). It was also the habit of recording the names of the parents of each of the contracting parties.

We also find the record of the dedication of the church of 1736 in this ancient book which reads as follows: "CHURCH DEDICATION. What Time and By Whom. Dedication of the First Netherland Reformed Church in the congregation at Pompton. And installation of Consistories at this place by Dr. Johannes Van Driessen, Ordinary Minister at Acquackanonk and Extraordinary at Pompton. April 7, 1736. And preached from Song of Solomon 1:7, 8. To God only be glory." The title of the church was, "The Reformed Dutch Church of Pompton."

LOCATION OF FIRST CHURCH

Relative to the exact location of this church there seems to be considerable controversy, as indicated by the different historical writings extant, some of which place the location near the former steel works at Pompton, while others "on a public highway on the east side of the river near a ford in the stream." The latter designation is decidedly in the majority. In fact, in our work of research the former has been discovered in but one historical publication, and this presumably based upon tradition. The latter conclusion appears entirely authentic, for it is substantiated by concrete evidence. In the Historical Discourse of the Rev. John Van Nest Schenck he de-

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scribes it as "situated on the East bank of the Pompton River, about half way between the Pompton Lock and the Colfax's, in a straight



Location of First Church as it Appears Today.

northern line, upon land formerly belonging to the Schuyler family, but now owned by Mr. Martin J. Ryerson. A part of the foundation still remains, and the exact spot is easily recognizable by a clump of trees, the ground being left untilled doubtless through reverence on the part of Mr. Ryerson for this ancient landmark." This was in 1871. In the celebration of the rebuilding of the church of 1814 held in 1914 the Rev. Fred. E. Foertner confirms this location and refers to certain stones taken from the building when abandoned in 1771

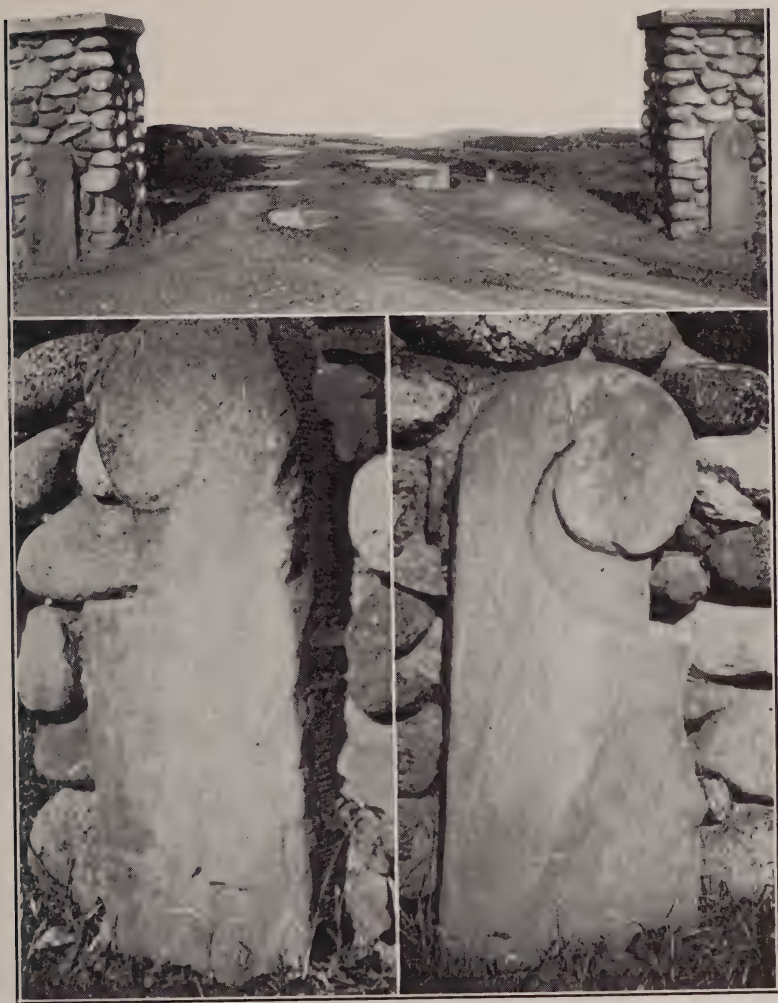


The Lock of the Abandoned Morris Canal Located Near Our First Church.

and used in the construction of pillars at the entrance of the Graham stock farm. In these stone pillars are two of the stone steps that were of the original steps leading into the old church, photographs of which appear in this volume. The identity of these stone steps is a matter, not of conjecture, but of reliable family history handed down through the succeeding generations, including the exact location of the building. As late as 1925 this landmark was pointed out to the writer, but which has since become a place of residence in a community known as River View. The elevated spot, the clump of trees, with

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the two giant elms which have invariably been pointed to for identification, were then in evidence, as the elms are today, although they have been treated for preservation owing to age, the photographs of which appear in this book.



Stone Steps of the Entrance of the Church of 1736.
Note the grooves for the balusters.

We find the building described as quite moderate in its dimensions and exceedingly plain in its construction. In 1786 one George

L. Ryerson, then nearly one hundred years of age, and who had quite likely often been in it, describes it as "a plain building with two large pillars in the interior." Another description discovered speaks of it as follows: "At the south side was a long pew for the accommodation of the officers, and on the north were similar pews running parallel with the walls which, it is said, were much sought after, as one eye could be directed toward the minister and the other to anything that might require attention in any other part of the house. The church was never desecrated with stoves, but in the midst of winter the good Dutchmen kept up what heat they could by an occasional stamp on the floor; and the tradition says the Dominie would keep warm by the extreme of gesture."

With this wealth of evidence reasonably authenticated, together with abundant tradition, we feel certain about the correct location of our first house of worship where our fathers worshipped and where from the old pulpit was preached the true Gospel of Christ.

Of the parsonage associated with this church we have only tradition as to location, although this has been handed down through the successive generations of families who have been and are keenly interested in local history. In the yard of the parsonage it is said there was a dug well which is remembered by some who are living today. Originally the lawn extended westward several feet beyond its present lines. This extension contained the well. When the concrete highway was built that portion of the parsonage lawn was taken, the well filled, and now concealed by the highway. It is located near the intersection of Hamburg Pike on the road leading to Sheffield Farms, and is now owned by one Andrew Hall. As a possible verification of this location the foundation of a building of long ago was discovered some few years ago while plowing the lot, which is now vacant.

REV. DAVID MARINUS

After the removal of Dominie Van Driessen our church was without a pastor for four years, during which interval it depended upon the Voorlezer for attending to the regular duties of the pastorate, including the conducting of the religious services, and compensated him for his labor. In the meantime the church at the Ponds joined with the church at Paramus in calling a pastor, and now,

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1752, Pompton united with Acquackanonck in calling the Rev. David Marinus, a young theological student living in Pennsylvania. He was licensed by the Coetus party of New York, September 21, 1752, and ordained in the following October. The following extract from the call is interesting: "We promise you, Reverend, for your services among us an honest salary of eighty pounds Jersey money. Here is also promised a good dwelling newly built in the time of Dominie Coens, standing near the church, a little barn for horses and cattle, a well, a garden and six acres of land. We will keep all this in repair. We will take firewood into the Dominie's house. Pompton will find you free provender for your horse every year, and some of the Acquackanonck people will also bring you something for your horse, but will not be obliged to so as of the Pomptoneers. All this you will enjoy as long as your Reverence continues to be our pastor." For a period of twenty-one years this relationship continued, but its principle achievements seem limited to the first five or six years.

Being a man of considerable means, he bought a farm of one hundred acres near the Falls, July 20, 1754, which he occupied for six years. He then exchanged this property for another farm at Slatterdam, where he lived for several years.

In November, 1755, he organized a new church at Totowa, the location of which was within a stone's throw of his residence. In order to provide for this new organization a new call was made out by the Acquackanonck consistory in combination with the consistories of Totowa and Pompton, an exact copy of which we are herewith publishing as translated from the old Dutch record book above referred to, page 100: "The new letter of call to Dr. David Marinus at Acquackanonck, Totowa and Pompton.

In the name of God:

Since the Netherland Reformed Church in the combined localities of Acquackanonck and Pompton, in East New Jersey, in North America, have had your honor, Dr. David Marinus, as their Shepherd and Minister; and since your honor has faithfully performed the office of a minister among us for four years with much edification, so it has pleased the riches of God's mercy through your ministry to make our congregation grow and flourish to the extent that a third congregation has come into existenc out of the two above mentioned

congregations, that is, in Totowa, this has made it necessary that our former letter of call be changed into certain particulars, and for that purpose, we elders and deacons of the now combined churches of Acquackanonk, Pompton and Totowa, have met on April 28, A.D. 1756 in the church at Acquackanonk. With us was also the Rev. R. Erikson as our Moderator whom we consulted, and after calling upon the Holy Name of God, we have come to the following decision:

FIRST: That your honor shall perform one-half of the services (preaching) at Acquackanonk, one-fourth at Totowa and one-fourth at Pompton. SECOND: That the Holy Days which are mentioned in your honor's previous letter of call shall be kept in that place where they happen to come nearest to the Sunday of your services; except Ascension Day. This day shall be regarded as a regular day of services in whichever church this happens. THIRDLY: Throughout the year your honor shall preach once on the Day of the Lord, and for six months, while the days are longest, your honor shall catechize immediately after the services. How often your honor shall catechize during the remaining six months shall be left to the discretion of your honor and your honor's consistory. FOURTH: Twice per year your honor shall visit every family in the church of Acquackanonk; once per year in the church of Totowa, and once per year in the church of Pompton as long as your honor's physical condition permits. And four times per year you shall administer the sacrament of the Lord's Supper in each church. FIFTH: In case your honor, because of illness or absence, will not be able to conduct the services, so shall your honor conduct the services the following Sunday in that church in which it should have been held when your honor was unable to do so. DOING THIS (on these conditions) we promise your honor for your honor's services among us an annual salary of 116 pounds Jersey money (figured $\frac{1}{2}$ of proclamation), or otherwise New York currency, which shall be paid to your honor by the elders and deacons who now serve, or shall serve hereafter. One-half to be paid every six months. The consistory of Acquackanonk shall pay to your honor 58 pounds annually; the consistory of Totowa 29 pounds, and the consistory of Pompton 29 pounds. BESIDES, a modern house, which was erected during the ministry of Dr. Hendricus Coens in Acquackanonk, and is situated close to the church, a

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barn for horses and cows, a horse, garden and six acres of land. We shall keep all this in repair and in good condition; the benefits or profits of all these shall be yours as long as your honor is our minister. But if it should happen that one of the above mentioned churches should refuse or neglect to contribute according to their share with respect to the above amount of salary and repairs, so shall the other churches have full authority to take over the services of this church that does not live up to the agreement, on condition that then these churches shall be responsible with respect to the above conditions. And that we may perform all this, so we present elders and deacons, and also those who shall serve as elders and deacons from time to time are chosen by and installed as such in our respective churches, pledge ourselves by our signatures on this call letter. 'Jehovah, God, we pray that this our call may succeed, and that it may be to the honor and glory of God's name, to the extension of His kingdom, and gathering in and salvation of many souls. Amen.' Thus decided at Acquackanonck, April 25, 1756, in the presence of Mr. Rynhard Erikson, Moderator."

ARTICLES AS RULES OF ORDER, 1753

Obviously the founders of our church on the banks of the river were jealous about the management of its affairs, as indicated by a set of rules of order adopted April 23, 1753. We quote as translated from the Dutch: "Meeting of the Great Consistory, held at Pompton, April 23, 1753, calling upon the name of the Lord, begun and ended with the consent and approval of the congregation, and approved the following Articles as Rules of Order of the church in Pompton in order that all things be done in good order and for edification.

FIRST: It has been approved that two consistory meetings shall be held every year, i.e., one in the week of Pentecost and one in October, at which meetings members may be accepted, controversies and other incidents may be settled; but with the following reservation:—That the minister may call a consistory meeting whenever he deems such necessary, at which meeting he shall always preside, and that no consistory meeting in our church shall be legal in which he does not

preside; except the minister cannot be present on account of illness or other lawful reasons. All meetings shall be opened and closed with prayer.

SECOND: The church wardens shall appear before the consistory at the October meeting to report and consider with the minister and consistory matters that are related to their offices.

THIRD: At the consistory meeting during the Pentecostal week the deacons shall give an account to the minister and elders of the receipts and disbursements of the offerings (gifts for the poor). Every member of the church has the privilege to enquire for his own satisfaction as to how these offerings have been used or spent.

FOURTH: No money of the poor fund shall be invested in any way without bond and security, and never without the consent of the full consistory.

FIFTH: That both male and female persons, in order to retain their seats in the church must pay to the church wardens the sum of three shilling, this money to be used for the support of the church. These seats must be bought and paid for within six weeks after the death of the parents. If such is not done within that time, these seats shall again come under the jurisdiction of the church wardens who shall have the right to sell them to others.

SIXTH: In order to retain other seats one has to pay not less than three shillings per year toward the salary. Those that refuse to do this, or those that neglect to do this, forfeit their seats. It shall then become the property of the church. The purpose of this Article is not to specify that those who promised to pay more than three shillings toward the salary should pay only three shillings and no more, but that to notify that this is the minimum sum for which any one can retain a seat. Payments for such seats must be made within the period of one year and six weeks, and if this is not done, such seats will again become the property of the church.

SEVENTH: Those who desire to buy a seat in the church must pay for each seat as follows: "for a furnished seat, fourteen shillings; for an unfurnished seat, ten shillings." If after six weeks of sale these amounts have not been paid, these seats shall again become the property of the church.

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EIGHTH: Those who own seats, whether inherited or otherwise, and have not yet paid for them, may do so to the church wardens within the period of six weeks. In case this is not done, the seats will become the property of the church.

NINTH: In case some move away or separate from the church or organize another congregation, they shall then forfeit the ownerships of their seats and shall have no right to sell them.

TENTH: As it has been decided by the Great Consistory during the ministry of Dominie Coens, June 21, 1731, that thereafter, during the whole year one preaching service on Sunday and immediately after the service catechism should be held because it was deemed best for the whole congregation, it is now again approved.

These above mentioned Articles are approved by consistory and congregation and signed as Elders, Pieter Post, Hendrik Mandeviel, Adraen Van Houten, Samuel Berry. As Deacons, Michiel Hertie, John Mandeviel, Marten Vanduyn.

COETUS AND CONFERENTIE CONTROVERSY

It was during the pastorate of Dominie Marinus that the difficulty between the Coetus and Conferentie parties was raging fiercely in our denomination, a difficulty, as has been stated, that grew out of a difference of opinion in regard to the necessity of obtaining all our ministers from Holland. The Coetus party insisted that ministers might be educated, qualified, ordained and sent forth in this country as well as in Holland. Those of the Conferentie party as stoutly insisted upon adherence to the practice hitherto observed. Our whole denomination was seriously affected by this controversy, while in our own congregation the conflict ran so high that two distinct parties were formed, thus dividing our little infant church. Having been licensed by the Coetus party, and possessing much learning and ability for discussion Dominie Marinus naturally belonged to the Coetus persuasion and could ably defend its doctrine. He carried with him a considerable portion of the congregation; but alas, customs slumbered, and by some means the Conferentie party gained possession of the church building and deprived him of its use.

The friends of Marinus at once proceeded to build for him another

church which was used for about eleven years. This was the first church building erected directly on the Plains. The record states that, "it was located a little back of the lot formerly owned by Mr. William Provost and where it is said formerly stood some large oak trees." Former writers have assumed the location of the William Provost lot to be "as nearly as can be ascertained just opposite the residence of Thomas Mandeville." But, while searching the records in the County Clerk's office for positive evidence of this location, the writer chanced to discover an old map containing the lot of William Provost. Hence the exact location of our second church is no longer a mere assumption, but identified with reasonable certainty as being the rear of the lot upon which now stands the blacksmith's shop occupied by Charles M. Card "opposite the Thomas Mandeville homestead." This building was erected in 1760, and remained in use until its successor was built on the present site.

We find it to have been a structure of wood and, like most of the early churches, its breadth was greater than its depth. There were seven pews on each side of the pulpit and eight along the middle isle. The total number of pews in the entire building was fifty, which accommodated three hundred people.

Dominie Marinus appears to have been a man of unusual talent as a preacher and a writer, as indicated by some of his publications still extant. But the career so brilliantly begun came to a sad end. He seems to have lacked the strength of character to resist the influence of troublesome striving in the church and of the social habits that prevailed in that period. He lived in troublesome times owing to the conflict that then raged so fiercely between the Coetus and Conferentie parties; times when many of those who participated in the struggle were so seriously wounded that they never recovered from the shock, and he, unfortunately, was one of them. In the midst of the contention his growth in grace was badly hindered, until at length his Christian character was sadly compromised. He also fell a victim to the convivial habits of the day in which he lived, including the free use of intoxicating liquors, that his life became so inconsistent that his services were of necessity dispensed with, and in 1778 he was suspended from the ministry and deposed in 1780. Con-

scious of his error, it is related of him that he would sometimes remark, "Do as I tell you, but not as I do." From 1773 to 1778 he served the church of Kakait, now West New Hempstead, N. Y. From 1773 for nearly five years he supplied our pulpit occasionally. But at the completion of his pastorate here officially in 1773 the connection between this church and Acquackanonck terminated and they were no longer under the same pastorate.

REV. CORNELIUS BLAUW

In the meantime the Conferentie party continued to use the original church and called the Rev. Cornelius Blauw in conjunction with the churches of Totowa, Fairfield and Old Boonton (now Montville), which was organized about 1756. Dominie Blauw came from Holland and was said to have been a good preacher. He matriculated at the University of Gronagen, September 15, 1749 for the study of philosophy and letters. He was inducted into this pastorate October 24, 1762 by the Rev. Johannes Schuyler of Hackensack, and Rev. Johannes Ritzema of New York. A parsonage was provided for him at Two Bridges, where he resided, and, having no conveyance of his own, the people of the different congregations alternated in taking him to and from his various duties. A copy of the call is recorded on page 321 in the old record book already referred to, from which it appears that a trial sermon is preached before the moderators of the call for their approval or disapproval. Translated, it reads as follows: "After calling upon the name of God, consistory meeting was held at the home of Mr. Simon Van Winkel, Nov. 9, 1762. It (the meeting) is of the whole consistory of the 3 churches of Pompton, Totowa and Horse-neck or Ganseगत (now Fairfield), the following has been decided. First: That our work which began October 24, 1762 in the fear of the Lord has been blessed by the Lord's goodness who gave us His light up till now. Dr. Cornelius Blauw, having been called by order of the three churches is introduced and installed by Dr. Joh. Schuyler, Minister of Hackensack and Schralenburg, Moderator in the neighborhood with his honor, Dr. Ritzema of New York with the Word from Luke 13:6, 7, 8. His honor preached his inaugural sermon on Isa. 52:7. This has been acknowledged and approved. Note: Having seen the approbation and installation of the Classis of Amsterdam.

SECOND: That each church shall receive a book, (church book) or protocol, in which all our former minutes and all our former action and decisions about these churches, as well as the call of Dr. Cornelius Blauw shall be placed and authenticated. Also all acts and resolutions which shall in the future be taken by the ruling consistory.

This decided on date and place mentioned above.

In presence of me,

Joh. Schuyler, V.D.M."

Dominie Blauw served these four churches about five years, the fruits of which we have no account, other than that "he appears to have been a troublesome man of the Conferentie party, invading the congregations of others, accepting calls from the disaffected and illegally administering the ordinances to them." And, like his predecessor, he too fell into irregular habits and was removed.

Soon after the removal of Dominie Blauw the two factions reconciled their differences and began a movement to build a new church which would accommodate both the congregations of Pompton and Pompton Plains, representing respectively the Coetus Church and the Conferentie Church. Finally a union was formed, and the old church on the banks of the river, after standing about thirty-five years, was abandoned and the second, or temporary church in which Dominie Marinus preached was sold for other purposes and removed.

In furtherance of this movement a meeting of the two congregations, now resolved into one, was held in the home of Hendrik Van Ness and adopted the following COMMISSION FOR THE BUILDING OF THE CHURCH ON THE PLAINS, the original paper in Dutch and its translation in English are on the walls in the church vestibule and herewith reproduced:

COMMISSION FOR THE BUILDING OF THE CHURCH UPON THE PLAINS

Memorandum that upon the 9th day of December, 1769, the congregation of Pompton has met at the house of Hendrik Van Ness for the sake of agreeing upon certain conditions for the building of a new church, and that this has been resolved upon by a majority of votes.

The place selected is the South-east corner of the land of Teunis Dey, and the conditions are, in substance, as follows:

364.

Opdragt van Di Kerk te Boven Op Di vaecht 2 S S S S

Memorandum dat op Dinsdag van Decembar 1769
De Gemeente van Pompton Zynde vergaaderd by
Het huys van Hendrick Vanness op sekeren goddichon
omte oekkeren. Tot het. Boven vanden Nieuwen Kerck
het welck is gedaen door minder huyt van Hemmer
en Di Plaats ge opstelt is op Dinsdag oosten
hoek van het land van Turnes Dey in dat op
sekeren goddichon in grond als volgt de
Gevalligk dat di Sal gebout worden de Pasten weyde
en 50 vaten Lank met 2 Gaderen in dat is voor
een Keeder Duytten Gedeformurden 2 Rodekarst
ofte Leeraar en de Predeken de volgende Kercken
Oderingje Gehouden tot Oordrage in den jaari
1610 & 19 Sal bevestight Zyn

~~In Denen dat in het land van Pompton~~
In Tweden het is by di Sal di vergaaderingje
geackherd wort Gemeente dat al di Kernen
Daar vrijwilliglyk sullen by gebragt worden
en de vol van het Hemmer huyt als van deesen
wenter Sal vordanlyk Zyn
In Derden dat in het voor jaar of somen alder
gehoegentlyk huyt al der Pervoenen di uto sullen
toe bringen giet purden in waagennen ofte
enigenen instrumenten van mallingen tot Boven een
di Kerk sullen afscheidingen in des daags haer de Gemeente
worden tot de vol Regis in di Kerk gelyk di beloften
van gelet haer doe ydaen zyn

Ten veerdin d'yn daer toe tot meene opreinders of te
 Men is oordeel gekooren Peter Roomen Gelycnam Bestalt
 indi Johannes Schomekooren Ten plicht dat in het
 voorjaar of als di Gelygenthijt Beeth Prien luert
 Midd ambagmannen ende offer Leyden Leaken
 after di Beeth manniir als di Komint tot het Beeth
 voordiel van di Gemeinte onkerck en wel toe
 Tescan detsy g. d. Beeking, doen van al wat sy te
 Kolen legghen indi een yedere woone di saterdage d'yn weke
 of te byschen ende te Beeth te stellen om ongemaken
 voor te. Roomen dogmaar ten of muer ge een syt als
 de waak vereykt di dienen By Buysten als sy het
 Best vinden indi voor hand tre di sy by sy Beschilg
 des dages te hebben
 voer is het goet gedagt dat wan mer di kerck onder
 dak is dat de men nesheders di gemeinte sul
 te saamen roepen indi Beeking voor haer vrygen
 om te sian hoe oar sy sy gesaanset sijn met
 het Beloeft van Gelyc ontot veerdin Berijp ting
 om di Lerk di volloyen:

Dit is van my Geschreeven
 Den ^{den} Dag van December
 1735

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

FIRST: That the Church shall be built 40 feet broad and 50 feet long, with two galleries; and that a Netherdutch minister shall be installed there as the pastor, who shall serve according to the Church Order established at Dordrecht in the years 1618 and 1619.

FURTHER: The same meeting has agreed and consented that the building stones shall be contributed voluntarily and so much of the lumber as will suffice for the winter.

THIRD: That in the spring or in the summer all the persons who shall bring this, or other material, or tools with horses and wagons, shall be credited with 4 shillings a day toward the amount of their pledge for the building fund.

FOURTH: As supervisors and managers have been chosen:—Pieter Roomer, Gelyaam Bertholf and Johannes Schermehooren, who in the spring, or when most convenient, shall make arrangement with builders and laborers in the best possible way, and for the congregation and the church the most advantageous manner; and who shall give a careful account of all expenses, and every Saturday demand from each person an account of his week's work, and write this down, so as to prevent future discord.

And only one of these three men will be required to serve at a time, as the situation may demand; and each of them shall take his turn as they may arrange among themselves. And for their trouble they shall have three shillings per day.

FINALLY: It has been deemed expedient that when the building shall be under roof, these managers shall call a meeting of the congregation and render an account, and report upon the progress of the work, and find out in how far the pledges have been fulfilled for the sake of completing the Church.

This has been written by me
the 6th day of December, 1785.

There seems to be some confusion of dates here respecting the above commission, bearing date of December 9, 1769 as the time of its adoption, and of December 6, 1785 as the date of its being written. In his historical discourse at the reopening and dedication of our church the Rev. J. V. N. Schenck states that "to this committee, as trustees, on the following November (1770), Teunis Dey of Preakness

conveyed one acre of ground, forming the original lot on which the first church was built and on which the present one now stands."

Just why this commission appears in the records as having "been written" not until sixteen years after its adoption is a conjecture. Perhaps the interim is explained by neglect in recording it at the time it was adopted.

DEED OF GROUND UPON WHICH THE PRESENT CHURCH STANDS

TO ALL CHRISTIAN PEOPLE to whom these presents shall come Theunis Dey, Esq., sendeth greeting. Know ye that I, Theunis Dey, son and heir at law of Direk Dey, deceased, of Parckenis, in the county of Bergen and Province of New Jersey, out of "meer" good will I owe and the regard I have for the promotion of the Christian Religion, and especially the manner of worship of the Low Dutch Church at Holland according as the same is established by the National Synod held at Dordrecht in the Year of Our Lord, one thousand six hundred eighteen and nineteen for the promotion of the Christian Religion according to the principles and church discipline there established as far as the constitution of Christian government we enjoy will permit for, and for, and in consideration of two places or seats in the church to be erected upon the premises hereby granted and knowing by the distinction of the pew number eleven upon a certain map or draught made of the several places or seats in said church freely and clearly given and allowing unto me, my heirs and assigns have given, granted, bargained, sold, aliened, enfeofed, conveyed and confirmed, and by these presents do give, grant, bargain, sell, alien, convey and confirm unto Peter Romen, Gilianen Bartolf and John Schermerhorn, trustees of the Low Dutch Reformed Congregation of Pompton and to their successors that shall from time to time forever hereafter by the congregation aforesaid be chosen, all that certain "lot" or parcel of land situate and being in the Township of Pequaneek, in the county of Morris, in the Eastern Division of the Province of New Jersey, at a place known by the name of the Plains near the dwelling house of John Mead, Beginning at a stone planted north 56 degrees, west 60, two links from the north-east corner of the lot of John Mandeville, which corner is in the south and north line, and from thence running south 87 degrees and a half, west three

chains and seventeen links, thence north two degrees and three-quarters, west three chains and seventeen links, thence north $87\frac{1}{2}$ degrees, east 3 chains and 17 links, thence south $2\frac{3}{4}$ degrees, east 3 chains to the beginning, containing one acre; To have and to hold all the above granted and bargained premises with all manner of appurtenances and privileges to the same in any manner of ways belonging unto the aforesaid trustees and their successors aforesaid. To the only sole use and proper behoof of the members of the said Low Dutch Reformed Congregation who profess the principles of Religion and church government discipline established at Dordrecht as aforesaid and to the last survivors of the same, and I, the said Theunis Dey, do for myself, my heirs, executors and administrators, covenant, promise, grant, and agree to and with the said trustees of aforesaid, and their successors of aforesaid forever shall and may from time to time and at all times hereafter lawfully and peaceably and quietly have, hold, use, occupy, possess and enjoy the above granted premises and appurtenances free and clear, freely and clearly, acquitted, exonerated and discharged of and from all manner of former gifts, grants, bargains, sales, mortgages, wills, dowries, entails, jointers, executions, and all manner of incumbrances whatsoever without any let, suit, trouble, eviction, ejection, or any manner of molestation whatsoever of him, the said Theunis Dey, or any person or persons claiming by, from or under him will warrant and forever defend, Provided, nevertheless, and it is the true intent and meaning by these presents that if in case no church should be built and the manner of worship and church discipline not be exercised as above expressed, then this deed with every clause and article therein contained to be null and void. In witness whereof I, the said Theunis Dey, have hereunto set my hand and seal this nineteenth day of November, the eleventh year of the reign of our sovereign lord, George the third, by the grace of God of Great Britain, France and Ireland, king defender of the faith. Anno Dom. One thousand, seven hundred and seventy. Sealed and delivered in the presence of Esther Dey, jun., Peter Orril, X—his mark.

Theunis Dey.

Be it remembered that on the nineteenth day of November, 1770 personally appeared before me, George Ryerse, one of his Majesty's judges of the Court of Common Pleas for the county of Bergen, Theunis Dey, the grantor of the above instrument of conveyance, and did acknowledge to have signed, sealed and delivered the same as his voluntary act and deed for the uses therein mentioned taken before me.

George Ryerse.

I certify the foregoing to be a true copy of a deed of Theunis Dey &, and the acknowledgment thereto annexed now of record in the Register's office at Trenton in Book G 3, page 443 &.

Witness my hand and seal this twenty-ninth day of December, A.D. 1820.

Dan'l. Coleman, Registra

NOTE: Theunis Dey at the time the above deed was given resided in what is now known as the DEY MANSION in Wayne Township, and which was George Washington's Headquarters in 1780 while the Continental troops were encamped in the vicinity of Passaic Falls at Paterson.

We also have a record of another parcel of land conveyed by Tunis Dey, August 4, 1786, "lying on the south side of the said Pompton Church" to the "Church wardens of the Dutch Reformed Church at Pompton Plains". The consideration was "fifteen shillings, lawful money of New Jersey," and is recorded in the County Clerk's Office at Morristown, in Book C, page 124, October 6, 1787. We have this original deed in the church files.

From the stone inserted in front of the church it is probable that the erection was principally made in 1771, the people of Wayhow, Pacquanac, Pompton and Wanaque assisting in the construction, though the pews were not supplied until after the settlement of the next pastor, Dr. Meyer. It had a barrack shaped roof with a steeple in the center.

It is also probable that at this time the name of the church was changed from Pompton to that of Pompton Plains, though no formal action was taken until 1805, when it was incorporated, the original certificate of which is among our files and reads as follows: "To

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

the minister and elders and deacons of the Dutch Reformed Church at Pompton do certify that the said Church is named 'The First Reformed Dutch Church of Pompton Plains', and we do hereby wish the same to be recorded in the Clerk's office of the County of Morris Agreeable to an Act of the Legislature of the State of New Jersey passed June the 13th, 1799. As witness our hands and seals this tenth day of December, 1805."

REV. HERMANUS MEYER, D.D.

With a new church now built and a congregation once more united and harmonious, our people, in conjunction with the churches at Fairfield and Totowa, issued a call to the Rev. Hermanus Meyer, D.D., in November, 1772. He began his ministry here early in the year of 1773. We can picture to our minds that first Sabbath morning of worship in the new church, though void of pews, with a settled pastor to shepherd them. The day opens with a bright sunshine, and the patriarchal head of the house unclasps the huge old-fashioned Bible and reads a chapter for the family devotions, commenting on the verses with an ability which shows his knowledge of Scriptures and his strong belief in the theology of the Reformation. The day is to be an important one in the church of Pompton Plains; so earlier than usual the whole surrounding population are on their way to the house of God; some on horseback, the same horse often carrying two instead of one, many on foot, and a few enjoying the luxury of a springless wagon ride over the rough and winding roads. Every family in the surrounding country is represented in the throng. The men are attired in their best Sunday garments, low crowned hats with very broad brims, coats of large dimensions with plated buttons polished brightly for the occasion, ruffled bosoms and wrist bands with silver buttons, while the more aged were attired in clothes of smaller dimensions and a linen necktie of perfect whiteness. The women were modestly and appropriately gowned. The dress is of fine spun material of delicate texture; extremely short-waisted, but not entirely devoid of ornament. Their bonnets were large and expansive with crowns of sufficient size to enclose the most aspiring headdress. A neat linen collar with net gloves of their own making, and a pair of stout shoes completed the toilet.

The services are regulated by the hourglass. The voorlezer takes his seat in front of the pulpit and, according to the custom of that day, commences the services by reading the Ten Commandments and selections from the Scriptures; after which a psalm is read, and then for the first time these walls resound with the praise of God.

During the singing the minister enters the church, bowing to the right and to the left as he passes up the crowded isle, pausing for a few moments with covered face in silent devotion before taking his place at the sacred desk. The hourglass stands at his right by the side of the Bible. While the sermon is in progress the sand has run out; it is then turned and the congregation knows that another hour of the service is yet to come, but they listen with grave attention and are full of reverence. The morning service is followed by an intermission of a half hour, and then all return to hear another sermon.

An item of interest is that the first child baptized in this church was LENA, daughter of Anthony Mandeville, February 8, 1772. In after years she married Cornelius T. Doremus who owned a farm and lived in a house that stood on the side of the present Montville church. They had two children, Thomas C. and Elma. In later years Elma became the wife of the Rev. Abram Messler, pastor of this church. Thus the first babe baptized in this building became the mother of the wife of one of its pastors.

Dr. Meyer (English spelling), a son of Jacob and Rebecca Schlichting Meyer, was born in Bremen, Germany, July 27, 1733 of highly respected parents. His father and both his paternal and maternal grandfathers occupied distinguished positions in the municipal government and the church. His parents were intelligent and especially distinguished in moral and Christian work, and their children, numbering four, bore in a high degree the same characteristics. After completing his theological studies at the University of Groningen, Holland, the professors of that institution recommended him to the church of Kingston, N. Y. From this church he received a call January 17, 1763, which he at once accepted. He took passage for London and thence, in company with the Rev. Jacob P. Hardenburg of Old Raritan, for the city of New York. He arrived in Kingston

on the second of November and was received as the pastor of the First Reformed Church there with respect and affection.

But he began his pastorate in troublous times owing to the distracted state and collision of opinions between the Coetus and Conferentie parties which just then was approaching its most intense bitterness. Of this unhappy state he had not been informed previous to his arrival in this country, and, with a hopeful endeavor to maintain peace, he decided to hold a neutral attitude, if possible, between the conflicting parties. His contention was that by virtue of the conditions of his call, which made no mention of this conflict, he was not obliged to join either party. Contrary to his own desire, he was also compelled by the civil authorities to take the oath of allegiance to Great Britain, renouncing, as the oath required, all allegiance, civil or ecclesiastical, to any other power. At first he refused to take this oath of allegiance, and only on the advice of the Hon. William Livingston, an eminent jurist of New Jersey, did he finally consent. But, having done this, he conceived that he was relieved from allegiance to the ecclesiastical, as well as the civil authorities of Holland; hence the Classis of Amsterdam. This gave great offence to his consistory, who were of the Conferentie party, while he was an earnest believer in ecclesiastical freedom. At length, his marriage in one of the families of the Coetus party formed the dividing line.

In all fairness, it is a reasonable assumption that their greater displeasure was with his close and faithful proclamation of the Word of God, rather than his neutral attitude or his leaning to ecclesiastical freedom, as advocated by the Coetus party. There was a wide difference between his sentiments and zeal and those of his immediate predecessor, Rev. George W. Mancius, who had previously taken a reactionary position in this prevalent conflict which was considered by many to have been improper. Mancius had much learning and ability for discussion and could triumphantly defend doctrines; but, alas! consciences slumbered. Dr. Meyer was practical and pointed. So much so that many of his people declared that, while they respected the man, it was impossible to sit under his preaching. After preaching a sermon on "The Necessity of Regeneration," one of his officers remarked that "Flesh and blood cannot endure such preaching." To

this Dr. Meyer's quick retort was, "Flesh and blood cannot inherit the kingdom of God."

However, at the invitation of the consistory three neighboring ministers and elders of the Conferentie party met to consider his case, and without authority and contrary to the rules of government in our church, audaciously took it upon themselves to censure him, suspend him from the ministry and discharge the congregation from their obligations to him. The doors of his church were closed against him and he was resisted by an armed sentinel and repulsed from its threshold. On turning away he raised his hands and uttered that pathetic exclamation of the Savior: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together . . . but ye would not."

Following this high-handed procedure he continued to preach in private houses of those who adhered to him for seven years. With it all the Classis of Amsterdam never lost confidence in his integrity, and at a convention to affect a union of the parties, May 10, 1776, the censure pronounced upon him was declared to be without authority and therefore nul and void, and he was admitted to an equal state and voice without hesitation, thus registering its approval of his conduct, and he was subsequently honored by being chosen to two professorships by our General Synod. But his old enemies at Kingston never became reconciled to him. Yet, the consistory virtually admitted their error by attempting to call his son-in-law, though without success, and in this way they hoped to cover their pecuniary obligations to him, as they had not paid his salary for several years before his removal. Thus his trials and afflictions strengthened his standing, made him more earnest and evangelical, and thereafter he was an earnest advocate of ecclesiastical independence and identified himself with the Coetus party. Few men stood higher in the opinion of the churches at large, nor more generally beloved.

THE PARSONAGE AT TWO BRIDGES

After serving the three churches here for about two years, Fairfield was relinquished, and from that time until the year of his death

he alternated regularly between Totowa and Pompton Plains, residing meanwhile in the parsonage at Two Bridges, on the left bank of the river, and on the very spot now owned and occupied by Mrs. Elsie Demarest. The front door knocker, some of the window casings and the red sandstone blocks in the south wall of the house were appropriated from the old parsonage which was taken down in 1850.

The principal part of the old house, except the front, which was of red sandstone, was built of rough field stones, laid up in clay mortar. The structure was a story and a half high, about thirty-six feet long and twenty feet wide, fronting south. There were four rooms in it, with a cellar kitchen, which was very large, and in which Dominie Blauw lived and studied, and in which his wife died. It was never finished during the time of Dominie Blauw, but probably in 1776 it became completed for Dr. Meyer. There was a room on each floor at either side of the twelve foot wide hall, which on the lower floor had Dutch doors in both the north and south ends. There were four windows in front on the first floor, two on either side of the front door, with arched brick work over them, and four dormer windows on the second floor. The west room on the second floor was the study of Dr. Meyer and was finished with plain boards. On the north side of the house there were but two windows on the first floor and none on the second floor. While Mr. Demarest's grandfather owned the property a piazza was built on this side. The only ministers who lived in this parsonage were Blauw, 1762-1768, and Meyer 1772-1791. When the house was taken down in 1850 it was supposed to have been one hundred years old. On an old board on the first landing of the stairway were the figures of 1776 written in red chalk and accompanied by the words: "John Vreeland, his entry written by the light of the candle, daddy and Hendrick Van Hounton standing by." Dr. Meyer, it is said, married a great many couples in this house—in the wide and roomy hall downstairs. After Dominie Meyer's time the property was sold to Abraham Ryerson, the grandfather of Demarest. All the iron work in the house, including the nails, was the work of blacksmiths. The property consisted of about fifty acres, which were a part of an adjoining farm then owned by a Mr. Jacobus. To this were added eleven more acres purchased by Dr. Meyer.

REVOLUTIONARY WAR

We are now brought in the course of our narrative to the commencement of the Revolutionary War, a most interesting period in the history of our country and our church. Throughout the ministry of Dr. Meyer the churches in this region suffered heavily from the disturbances and distress of the War and the depression and privations that followed in its wake. The state of morals was sad. Funeral occasions, instead of being a time of sober reflection, often were scenes of drunken revelry. They were days of physical hardship when in which, for example, many of our people followed woodchopping as a business and were paid at the rate of thirty-one cents per cord, and when even life of quiet residents was always attended with danger. These conditions naturally distracted the keener interests of church life and progress. Dr. Meyer was a firm patriot and took a warm interest in the conflict and preached upon the topics of the day in such a manner as to arouse the patriotism of the people to a pronounced height of enthusiasm. He earnestly prayed for the success of the American cause and counseled the young men to join the army of American freedom. These conditions were instrumental in depriving him of the success his labors merited, and he seems to have ended his days with a deep feeling of disappointment because of them. And yet, during his pastorate here of nineteen years he was far from being entirely deprived of seeing the travail of his soul; for in that time he was permitted to welcome thirty-three into the fellowship of the church, most of whom on confession of faith.

Dr. Meyer was universally conceded as a learned divine. In confirmation of this he was appointed by the General Synod in 1784 professor of the Hebrew language, and in 1786 assistant to the professor of divinity as a lector in theology, both of which he held to the close of his life. In 1780 he was honored with the degree of Doctor of Divinity by Queen's College, now Rutgers University. His long and untiring academic discipline would of itself lead us to expect him to hold a high place among the ripest scholars of his day. Of the Latin, Greek and Hebrew languages he possessed a critical knowledge, while in the Syriac he was by no means unskilled. At the very moment there was peace within our borders he designed a new translation of

the Old Testament Scriptures, but in the midst of his labors he was stricken in death. Yet he has left us the beginning of that work in a full translation of the Psalms of David, accompanied with many commentaries and recommendations in the finest of German writing upon a broad margin.

His sermons were conformed to the models of the old schools. His delivery was usually on the conversational key, but characterized by great animation. He was rather small of stature, with a countenance serene and placid, beautifully illuminated in his zeal and earnestness. A man of a mild and humble temper, polite and unaffected in his manners, and eminently pious. Great humiliation prevented him from being as generally useful as he deserved, but those who were acquainted with his worth esteemed him as one of the best of men, free from pride and ostentation, and yet dignified and commanding universal respect.

Family visitation he considered a most important part of his duty, and here it was that the loveliness of his character was peculiarly seen and felt. In all meekness and humility he was constantly among his people; at the fireside and at the bedside; instructing, reproving and comforting them.

Such is a faint outline of the life and character of this excellent man. While he lived he was respected and beloved, yet his memory is still fragrant, being embalmed in the gratitude and veneration of the church he served.

The last sermon he preached was delivered in our church from John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," dwelling mostly on the first clause. Two weeks from that day he expected to administer sacrament of the Lord's Supper, but he was suddenly attacked with a fatal illness, the seriousness of which he himself appreciated. He gave to one of his elders specific instructions respecting his funeral services, and remarked: "I meant to have administered the Lord's Supper next Lord's Day, but the Lord has intended otherwise. I shall not drink the wine again until I drink it new in my Father's kingdom."

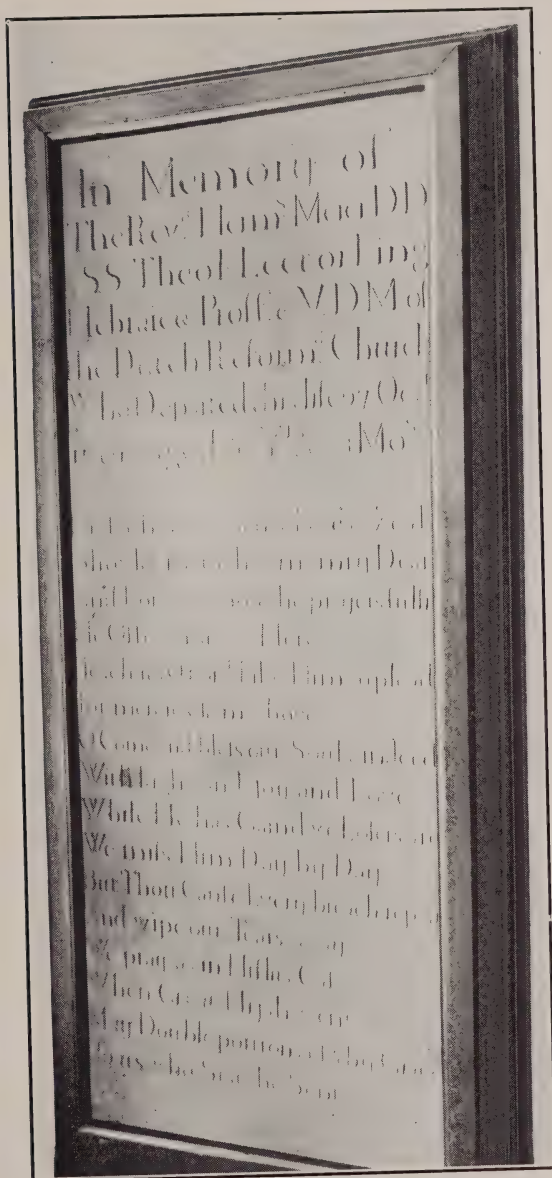
Peacefully and in the full assurance of the faith he passed to

his eternal reward at six o'clock in the morning, October 27th, 1791, in the 59th year of his age. His last words were, "Even so, come Lord Jesus." His funeral was attended by a large concourse of people from neighboring towns, including many clergymen, who united with his own mourning people in paying one whom they loved and respected their last tribute. In obedience to his request the hymn, "When on Jordan's bank I stand," was rendered while the body was being carried in the church. Addresses were given by Rev. Solomon Froeligh of Hackensack from Psalm 73:25: "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." And by Rev. Henricus Schoonmaker of Acquackanonck from Phil. 1:23: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." His body lies entombed under the pulpit of our church where he stood so many times proclaiming the "unsearchable riches of Christ," while a stone slab was placed in the platform immediately in front of the pulpit. Since then, however, an extension of thirteen and one-half feet has been added to the rear of the church and sixteen to the front, thus placing the location of the remains at nearly the center of the present structure. While rebuilding the pulpit platform some few years ago the slab was found lying on the floor boards under the rostrum at the edge of the organ loft, from whence it was removed and now graces the vestibule of our church. The following is a copy of the inscription on the slab in exact words, punctuation, etc.

"In Memory of The Rev, 'Herm's Meier, D.D.; S.S.Theoi:
Leet'or'ling. Heberaieq. Proff. & V.D. of the Dutch Reform Church.
Who departed this life 27 Oct' 1791. Aged 58 yrs. 3 Mo's.

And Lord Do thou the Prayer fulfill He offered for us Here.
Teach us O Lord, Like Him to plead For mercies from above. O
Come and bless our Souls indeed With Light and Joy and Love.
While He has gained we Losers Are. We Miss Him Day by Day.
But Thou Canst Every breach repair. And wipe our Tears away.
We pray as in Elisha's Case. Where Great Elijah went, May Double
portions of thy Grace, To us who Stay be Sent."

On the 25th of May, 1764, he married Rachel, daughter of Colonel Johannes Hardenburgh of Rosendale, N. Y. (The town in which



Dr. Meyer Tablet.

the present pastor was born and lived the first thirty-eight years of his life). She was a lady of great personality and attraction, and gracefully adorned every relation he sustained. They had four children; two sons and two daughters. The second son, John Hardenburgh, was born at Two Bridges, October 19, 1774. He graduated from Columbia College in 1795, studied theology under Dr. Livingston, and was ordained and installed pastor of the churches of New Paltz and New Hurley, N. Y. in 1799, and died at the age of thirty-two. His body was buried with that of his brother in the Ryerson burying ground at Wayne, but recently transferred to our cemetery, near the pulpit from which their father so faithfully delivered his sacred messages.

REV. STEPHEN OSTRANDER

After the death of Dr. Meyer our church was without a pastor for about three years. The church at Totowa, after being under a joint pastorate with us for about thirty-five years, now withdrew from the combination. Directly a union was made with the church of Boonton (now Montville) and in the autumn of 1793 a joint call was extended to the Rev. Stephen Ostrander, who was twenty-five years of age and had just been licensed to preach. He was born at Plattekill, N. Y., Dec. 6, 1769 and studied theology with Drs. Meyer and Livingston. He served these two churches fifteen years, giving one-fourth of his time to Montville and the remainder at Pompton Plains. Incidentally he was the last student taught by Dr. Meyer. Before coming here his activities were largely of a missionary nature along the Mohawk and in the western parts of Greene, Ulster, Sullivan and Delaware counties in New York, performing his journeys to and from the respective places on horseback and in what was then almost a wilderness.

Soon after his settlement here the congregation provided a parsonage for him in our community. Accordingly, January 5, 1796, the Church Wardens, Samuel Roome and Philip Schuyler, purchased of Ewout Van Gelder and his wife Gessie one and one-half acres, "at the east side of the road at the corner of land of Luke Kerstead, for which they paid sixteen pounds and ten shillings, Jersey money."

And on the same day the Church Wardens purchased of Luke Kerstead an additional half acre "strict measure", thus making a total of two acres. In both instances the purposes of sale were as follows: "Whereas the said Church Wardens being desirous to settle a minister of the Gospel who shall preach for the congregation the true doctrine of the Christian religion and uphold and follow the rules and church orders according as they are established by the National Synod at Dordrecht in the year 1718 and 1719." This same property was sold to Martin H. Berry, March 15, 1892 by the church and is still occupied by his heirs. It therefore appears that the above property was used as the parsonage for ninety-six years, with the Rev. Ostrander as the first occupant.

During this period of the life of our church the minister, elders and deacons were required on assuming their respective offices to make the following affidavits before a Justice of the Peace: "1. I, Stephen Ostrander, do sincerely profess and swear that I do and will bear true faith and allegiance to the government established in this State under the authority of the people, so help me God. 2. I, Stephen Ostrander, do solemnly promise and swear that I will faithfully, impartially, and justly perform all the duties of the office of trustee of the First Reformed Dutch Church at Pompton Plains according to the best of my abilities and understanding, so help me God. 3. I, Stephen Ostrander, do solemnly promise and swear that I will support the Constitution of the United States according to the best of my abilities and understanding, so help me God."

Dominie Ostrander is said to have been well read in theology, a plain preacher of the Gospel, conscientious and faithful in the performance of his duties, and a man of solid character, descended from pious parents who consecrated him to the ministry from his infancy. His disposition was frank and benevolent. Unassuming in his deportment, he pursued the even tenor of his way, neither seeking nor valuing the distinctions and honors of life. His labors here appear to have been divinely blessed. In a single year he received twenty-six in the church, and a total of ninety-three during his entire pastorate. By a singular coincidence his private record of the marriages he performed while here has been discovered, in which is revealed

the fact that in fifteen years he married 236 couples, the first being that of Peter Chris and Catherine Pool, Nov. 19, 1793.

Although on the whole he was exemplary and consistent, yet, human-like, he had failings. He was a man of rather hasty spirit and, having become involved in a dispute which arose in the neighborhood in regard to the public schools which led to considerable dissension, he refused to baptize children of parents who differed with him. This greatly impaired his usefulness and quickly led to his removal.

Among other churches he occupied after leaving here was Oak-hill, N. Y., where he began his ministerial labors. Here he remained for seven years at a great sacrifice of ease and comfort. As a result, he contracted tuberculosis, which compelled him to resign. He then removed to a property of his own in the vicinity of Spotswood, N. J., where he died in 1845 at the advanced age of seventy-six.

We are now leaving that period of time when the Dutch language was used in our churches to almost the entire exclusion of the English. As has been seen, our first settlers were almost exclusively Hollanders, who brought with them books printed in the Dutch language, including the Bible. For more than sixty years it was the prevalent language used in our church services, and up to the Revolutionary War our church records were kept in Dutch, while many of our families used it mainly up to 1790 and 1800, and in some instances about thirty years later. They were accustomed to reading from their own Dutch Bibles and expressed deep regret that their church services were no longer conducted in the mother tongue, for they could understand it so much better than the English. Some of these old Dutch Bibles still remain in a few of our homes and are carefully kept as cherished relics of former times. The Dutch Bible used in our pulpit during the eighteenth century is still among the relics of our church and is in a fair state of preservation. Its cover is of wood; it contains the Psalms with music, the register of the Psalms, the catechism of the Dutch Reformed Church and schools, and the liturgy of the Reformed Church of the Netherlands. It was printed in 1768 by the consent of the Lord Mayor of Amsterdam, agreeable to an Act of April 12, 1759. It is recorded as "The Church Bible of the Dutch Reformed

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

Community of Pompton Plains for the use of preachers and teachers in public service."

REV. JACOB TEN EYCK FIELD

From 1809 to 1813 our pulpit was again vacant. September 19, 1813 the Rev. Jacob Ten Eyck Field was extended a call, which he promptly accepted. He was born in Lamington, N. J., October 31, 1787. Graduated from the College of New Jersey in 1806 and pursued his theological studies under Dr. Woodhull of Freehold, N. J. From 1807 to 1810 he labored as a missionary in and around Stroudsburg, Penn. In the spring of 1810 he was called to the Presbyterian Church at Flemington, N. J., where he was ordained and installed November 28th. Here he remained until the 4th of May, 1813, when, much to the regret of his congregation, he accepted the call to our church when a young man twenty-six years of age. Shortly after coming here the congregation felt the need of enlarging the church and making some other changes in its arrangement. Accordingly a meeting was held December 2, 1813 and Benjamin Roome, Yellas A. Mandeville, John Mead, Ewout Van Gelder and Jacob T. Doremus were selected as the trustees with full power to carry into effect the purpose of the meeting. It was decided that the church be extended sixteen feet towards the roadway, a steeple placed in the east end, the walls to be raised in due proportion, the windows raised so as to cover the galleries, and the interior altered and finished in such manner as the trustees may deem proper. It was also resolved that when the work is completed the trustees were to make a valuation of the pews in such a manner as to cover all the expenses, and the pews then to be sold at auction. The congregation thus provided themselves with what in those days was a large and beautiful church.

We are herewith showing a reproduction of the diagram of the interior of the church which was prepared for the sale of the pews, indicating the prices placed on each pew and the names of those who made purchases. This original paper is still among the files of our church. We also have the original book containing the blank receipts which were then given in acknowledgment for purchase of pews or

seats, and the only form of receipt given for the sale of cemetery plots. They date back to 1815 and read as follows:

"P.P. Pompton Plains, March 16, 1815

For value received, We assign to Cornelius I. Jacobus, two seats in pew No. twenty-seven on the lower floor in The First Reformed Dutch Church on Pompton Plains."

Where this form of acknowledgment was given for burial lots the proper wording was substituted accordingly.

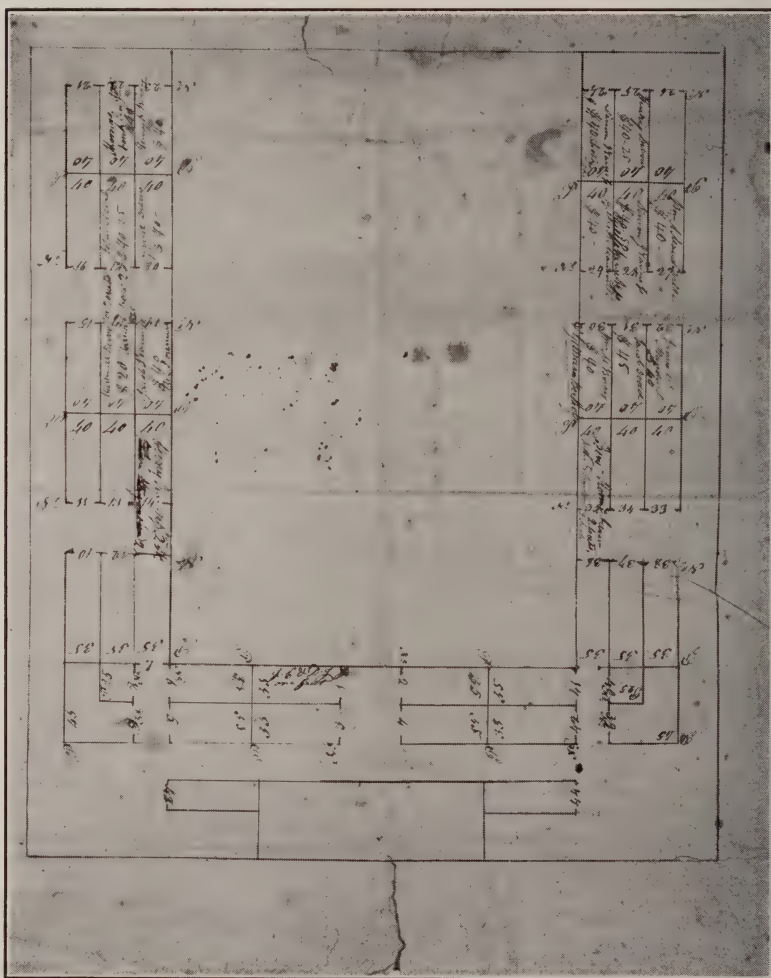


Diagram of Pews 1813.

During the interim previous to the settlement of Domine Field, that part of the congregation, now included in the bounds of Pompton and Wanaque, feeling the need of better accommodations for holding religious services, decided to build a church in the neighborhood of Pompton, to be styled "The Pompton and Wanaque Church." In due time that church was built, and in one month after Mr. Field had been installed here it was dedicated by him, taking for his text, Psalm 132:14: "This is my rest forever; here will I dwell; for I have desired it." He preached there every third Sabbath, the people of that section paying one-third of his salary. Feeling the need of more services, the people of Pompton and Wanaque, applied to the consistory of our church March 18, 1815 for a sepeation. This was effected June 25, 1815, but for some reason not mentioned our consistory refused to entertain any arrangement for a new and joint call with them for the services of Mr. Field, whereupon the church at Pompton gave him a separate call, which he accepted. A memorial was then presented to Classis, April 25, 1815, praying to be set off as a separate and distinct organization. This petition was granted and the new organization was affected immediately thereafter. Mr. Field labored with them for twelve years; after which he served the Second Church of Totowa for four years, and then returned to the Presbyterian Church. In 1839, when fifty-two years of age, he was disabled by a stroke of paralysis, from which he never recovered sufficiently to resume the work of the ministry. Two years later, 1841, he went to Belvidere, N. J., where he resided until his death, May 17, 1866, in his 79th year, and was laid to rest at Shawnee, Pa. The only publication he left was a copy of his farewell sermon preached at Pompton, April 3, 1827 from Micah VI:3, "O my people, what have I done unto thee? and where have I wearied thee? testify against me."

An interesting record of his ministry here is that in 1814 he baptized eighty-five infants, and in 1815 he baptized seventy-one. He seems to have been a faithful, active and fearless minister of God, as indicated by his tender oversight and treatment of church members and the fruits he was permitted to gather. The Classis of which he was a member bears record that "he was a man of ardent piety, exemplary in his deportment and devoted to things of his Master."

His motto seemed to be "onward and upward," while his ever movement seemed to say that life admits of no procrastination or useless speculation. The church reasonably expected much more from him, but God ordered otherwise and, while yet in the prime of life, his ministerial labors ceased.

REV. AVA NEAL

At the removal of Mr. Field another vacancy occurred in the pastorate of our church which continued for nearly two years. After considering an invitation extended August 10, 1816 by the church of Preakness to unite with them in calling the Rev. Isaiah G. Johnson jointly, they concluded to turn their attention to the licentiate, Rev. Ava Neal, who had preached here as a candidate. Accordingly, a call was then extended to Mr. Neal, which was promptly accepted, and he was ordained and installed February 9, 1817 at the age of thirty-five. He served this church and the one at Fairfield about six years, preaching one-third of the time at Fairfield. Feeling the need of more services, the church at Fairfield released him, when he was retained by our church, continuing until the month of July, 1828. The church at Fairfield received its charter in 1720. Fire, which destroyed the original frame building in 1803, also destroyed most of the records of the church's earliest history. The present brown-stone edifice was erected in 1804, which, together with the old pews which were placed there at the same time, are reminders of the days when the church was the chief interest of the early settlers.

Mr. Neal was born in 1781. He was a graduate of Columbia College, tutor in Rutgers College in 1814, received his theological training in New Brunswick Seminary, from which he graduated in 1816, and was then licensed by the Classis of New Brunswick.

Dominie Neal's pastorate here was seemingly accompanied by several trials which marred his career and assumingly affected his success seriously. Following the separation of the churches at Pompton and Wanaque from the mother church, which apparently was not consummated on altogether agreeable terms. The former churches were inclined to feel entitled to a portion of the property hitherto owned mutually as one organization, and made a demand of one-

third of its value. This being denied them, they seized a lot of land containing about twenty acres. Subsequently a memorial was presented to the Classis to intervene and hopefully adjust the controversy, but that body promptly advised that they had no control over the civil concerns of churches and were incompetent to take cognizance of civil matters, and recommended that each congregation appoint a committee composed of judicious persons to meet and endeavor to settle their differences on principles of equity and with the disposition of Christians. Several meetings of committees from the respective congregations were held in obedience to the recommendation of Classis, but to no avail. A congregational meeting was then called September 6, 1817, when a resolution was passed, advising the consistory to take legal measures to regain possession of the land; that a subscription list be circulated to obtain necessary funds, and that counsel be employed. Of this litigation we prefer to make no further mention, believing that such feuds carried on in such a spirit and to such an extent, are unworthy of the Church of God and should be buried in the grave of forgetfulness.

In the latter part of Dominie Neal's ministry here he was accused of misconduct relative to certain accounts in which dishonesty and falsehood were charged. The consistory promptly investigated the accusation, which was found to be unsubstantiated, and that "Mr. Neal is innocent, excepting that there was found a checker-board in his home; but this board was later found to be the property of some one other than Mr. Neal." Whereupon the charges were dismissed, and in turn charges were preferred against the accuser, who was suspended as a member of the church, but afterward reinstated.

Presumably, as a result of these unpleasantries, Dominie Neal's health became seriously impaired and, upon advice of Classis, resigned in the month of July, 1828. In 1829 he was suspended from the ministry, but was restored in 1833 and died in 1839.

Among his publications is, "An Abstract of Doctor Livingston's Theology," of which there were two editions, the first in 1831 and the second in 1832. During the eleven years of his pastorate he received seventy-eight members in the communion of our church. In his labors among the poor he had no superior. He was remarkably

punctual in all his engagements and was invariably found at the hour ready to commence the service. While he has left behind him a somewhat checkered career and was subject to occasional moods of despondency, yet his was a character for remarkable gravity, gifted with fine conversational powers that were manifest in social intercourse with his people when he would throw off all reserve and exhibit a mind full of vivacity.

REV. ABRAM MESSLER, D.D.

Nearly another year elapsed ere a successor to Dominic Neal was called to our pulpit. February 14th, 1829 a call was given the Rev. Abram Messler in conjunction with the church at Montville. A subscription paper was circulated through the congregation to raise the sum of two hundred and fifty dollars as one half of the salary. Within five days the committee reported sufficient progress to assure them of accomplishing the object, whereupon the call was immediately presented, and Dr. Messler was installed as pastor over the united churches, Sunday, May 31, 1829. He was born at Whitehouse, N. J., November 15, 1800. Graduated from Union College in 1821 and New Brunswick Seminary in 1824. From August to November, 1824, after he had been licensed by the Classis of New Brunswick, he served the church at Montville in a missionary capacity, after which he engaged in the same kind of work in New York City until his settlement here. After a pastorate here of three and one-half years he accepted a call to the First Reformed Church at Somerville, N. J., near the place of his birth, which he continued to serve as pastor and pastor emeritus for fifty years. He died in 1882 at the age of eighty-two. In 1848 the degree of D.D. was conferred upon by Rutgers College of which he had been a trustee since 1845. He was president of General Synod in 1847. During his brief ministry here he welcomed in the fellowship of our church thirty-seven members, all but five of whom were received on confession of faith.

His publications were numerous, including, "Fruits of Early Piety," "American S.S.U.," "Pastors' Memorial," "Centennial History of Somerset County," "Man, Frail and Mortal," "Domestic Feeling in Our Church," "Life and Immortality," "The End of the Upright,"

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"Death of President Lincoln," "The Hollanders in New Jersey," "Science and the Bible," "Reformation and Reformers for the Reformation."

He was eminent as a man, a preacher and a pastor. As a preacher he combined discerning thoughtfulness with expository methods. His sermons were clear and analytical, filled with Gospel truth and adapted to reach the conscience and affect the heart. His sermons were delivered in distinct and manly tones, while his thoughts expressed beauty of language, eloquence and earnestness, always featuring Jesus Christ as the Savior of souls. He was also deeply interested in leading young men into the Christian ministry; thirteen of whom consecrated themselves to this service during his pastorate at Somerville. He was a man of studious habits and wide-reaching investigation. There were but a few of the ordinary subjects of thought that had not at one time or another engaged his attention. In 1854 he spent five months in Europe, where he enjoyed many privileges and educational advantages through the courtesy of his friend, the Hon. Peter D. Vroom, ex-governor of New Jersey and at that time the American Minister at Berlin. On his return he wrote numerous worthy articles for publication on Holland, Belgium and the Rhineland. Perhaps his greatest literary production was written in 1861, which consisted of a series of thirteen articles on the Belgic Confession of Faith, which are probably the most elaborate history of that confession in the English language.

REV. JAMES R. TALMAGE, D.D.

About two months after the departure of Dr. Messler a call was presented to the Rev. James R. Talmage, D.D., of the First Reformed Church of Jersey City. He commenced his labors here on the first Sabbath of February, 1833 and was installed on the twentieth of the same month. He was born in 1808. Graduated from the College of New Jersey in 1826 and from the New Brunswick Seminary in 1829. He was licensed by the Classis of New Brunswick and, after doing some missionary work at Pottsville, Pa., he was pastor at Jersey City until his coming here in 1833. In November, 1836, he received and accepted a call from the Reformed Church at Blawenburg,

N. J. In 1864 the degree of D.D. was conferred on him by Rutgers College. The only known publication he left was a discourse occasioned by the death of his son, Captain Isaiah M. Talmage.

It is said of him that he was invariably willing to sacrifice for the cause of Christ and could stoop to serve in any circumstance. His fields of labor seem to have been widely separated, diversified in character and in their requirements, but in them all the cross of his Lord was the great burden of his earnest and faithful ministry. He understood and felt the significance of beseeching men to be reconciled to God. His lovely Christian character made him a power in every church he served and every community in which he moved. He was modest and humble, and coveted no applause, save as his conscience and the good applauded him for duties faithfully performed. He uttered no words, even under provocation, that planted stings or erected barriers to the cordial interchange of Christian sentiment. His frank spirit and genial disposition inspired confidence and esteem among his ministerial brethren and in his wider intercourse with his people. No field was too humble to deserve his most watchful care and the fullest exercise of his best energies, and in return he received honor and love such as cheered him in all his ministerial life. His earthly career, beautifully consecrated to his Master's call, ended on the 29th day of June, 1879, at the age of seventy-one. Our records show that during his short ministry here he received forty-five into the membership of our church, and only two of whom came by certificates.

REV. GARRET C. SCHANCK

January 7, 1837, the consistory formally extended a call to the Rev. Enock Van Aken, who was then located in New York City, and said to have been a man possessing a beautiful spirit; but the invitation was declined. June 28, 1837, the Rev. Garret Conover Schanck, then located at Clover Hill, N. J., was invited to become the pastor of our church. The invitation was promptly accepted, and Dominie Schanck began his labors here on the third Sabbath of the following month, and for nearly fifteen and a half years pleasantly and successfully served this people, and gathered as the fruits of his

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labors into the fellowship of the church one hundred and twenty members, seventy-eight of whom were on confession of faith.

He was born in Matawan, N. J., September 14, 1806. Graduated from Rutgers College in 1828 and New Brunswick Seminary in 1832. He was then licensed by the Classis of New Brunswick and then became missionary pastor at Lower Walpack, Pa. He was elected a trustee of Rutgers College in 1866 serving as such for twenty years, and was given the degree of D.D. by the same college.

During his pastorate one of his signal achievements was that of sustaining efforts to promote the cause of temperance with happy results. History records the lamentable fact that in former years there was a large amount of intemperance within the bounds of our congregation. Among the writings of Dr. Schanck bearing upon this condition we find the following statement: "It is a melancholy fact, that of grown men who died and whose funerals I attended during my pastorate, about half of these deaths could be ascribed immediately or remotely to the intemperate use of intoxicating drinks." Active and successful efforts to arrest this tide of intemperance were begun by Dominie Talmage against prejudice and indifference, but nobly supported by some of his members. These efforts were continued by Dr. Schanck. A temperance society was organized with Dr. Schanck as its secretary; frequent public meetings were held to listen to addresses by ministers and others, while an aggressive program was pursued with untiring and determined ambition. As a result, a happy change was accomplished. Scarcely any one during that campaign fell into intemperate habits, and nearly all who composed the youth of the congregation signed the temperance pledge, and many of these became active and useful members of the church, superintendents of Sabbath schools, helpers in prayer meetings, and some of them devoted ministers of the Gospel.

During the second year of Dr. Schanck's pastorate the parsonage was rebuilt and the old stone dwelling gave place to a neat and comfortable frame building, as a direct result of his hard work and executive ability. There was apparently considerable difference in opinion as to whether the present parsonage should be repaired or a new one built. To determine this a meeting was held at the parsonage, June

2, 1838, when it was concluded to build in the following spring. The dimensions adopted were as follows: "It shall be 22 feet front, 32 feet deep, 18 feet post, with attic windows to front the south and to stand twenty feet from the front of the old house and fifteen feet from the road, with a kitchen 16 x 18 and a shed attached to it." Later it was decided not to set the house 20 feet from the old one and to front it south, but that it be built nearly on the old site and front the road on the west. A subscription list was circulated to secure the



THE THIRD PARSONAGE
Rebuilt in 1838.

necessary funds for the project, allowing the subscribers the privilege of paying one-half of their subscription on the first of November and the balance on the first of the following April. After the canvass was completed the committee reported pledges to the amount of \$930.00. It was then decided that the house be built by day's work, and that the workmen be selected so far as possible from the congregation who are subscribers, and that they be given the privilege of working out their subscriptions. The entire cost of the project was \$1,342.91, and when completed there was a deficit of \$612.91, which was defrayed by the circulation of another subscription paper.

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In 1849, during this pastorate, "the church lot for purposes of burial" was rapidly becoming exhausted, and negotiations for additional space resulted in the purchase of one and 86/100 acres joining the land occupied by the church. "Beginning at the south-east corner of the old church lot." The purchase was made April 22, 1849, from George Carter and Mary, his wife, and the consideration was "\$186.00, lawful money of the United States of America," for which a note was given, payable one year from date. This also included a strip of land about ten feet wide on the north side of the church lot for a roadway.

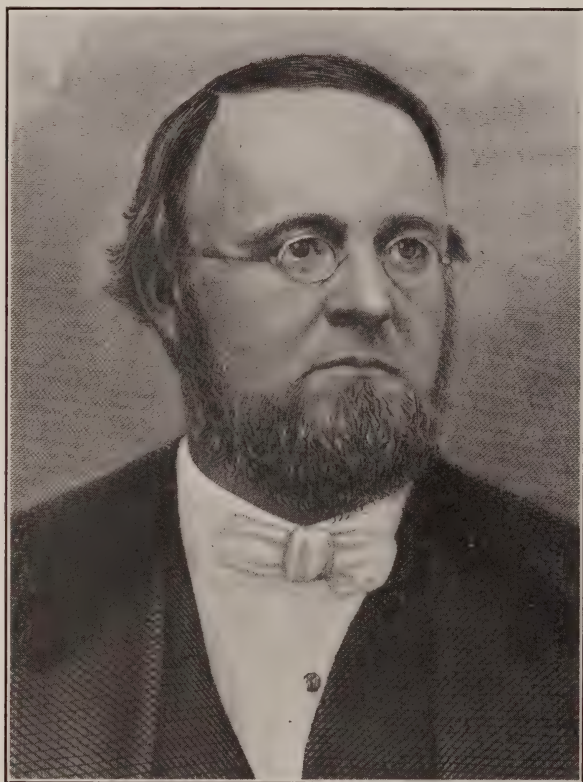
In consequence of some dissatisfaction on the part of a few in the congregation, Dr. Schanck presented his resignation, February 2, 1853 and removed on a farm in Monmouth County, the county of his birth, preaching when called upon to supply vacant churches and laboring in genealogical researches, but never thereafter assuming another pastorate, but where his life as a minister without a charge and a heart to work for the Master was a living object lesson in Godliness.

He was a strong preacher and much more than an average scholar. He had a full, sonorous voice, well modulated, and never paused for a word, but carried his hearers along in a train of rapid arguments or pungent appeals to the close of his discourse. He was one of those men who, by the pleasantness of his countenance, would draw toward him the warmest esteem and admiration. His was a soul that overflowed with sympathy for the perishing, and always ready to consecrate himself to a work which demanded heroic sacrifices, and which he continued to prosecute with untiring devotion to the close of his life—September 17, 1888.

REV. GILES HENRY MANDEVILLE, D.D.

As before stated, during the pastorate of Dr. Schanck a number of our young men became active and efficient members of the church, superintendents of Sabbath schools (then called Societies), and some devoted ministers of the Gospel. Among the last mentioned was a young man who afterward made a profound impression upon the Christian world by what he became and did. It is not too much to

say that during his active years there was not a church in our denomination that did not know his name and feel a peculiar kinship with his lofty soul. This young man came under the influence of Dr. Schanck in his boyhood life and entered the ministry while Dr. Schanck was yet pastor of our church. Hence, it is but fair to assume



REV. GILES HENRY MANDEVILLE, D. D.
Ministerial Son of Our Church.

this to be just another of the many signal accomplishments of Dr. Schanck's ministry among the youth. December 12, 1825, in the City of New York, was born to Thomas Mandeville and Hester Secor a baby boy. About two years thereafter, 1810, they removed to our

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

village and built what is now known as the Mandeville homestead in which they resided during the remainder of their earthly career. Both were active members of our church and for more than forty years Mr. Mandeville served it in an official capacity. Being a man of prayer, whom to know was to admire, he reverently, with his family, joined whole heartedly in the services of worship in the house of the Lord. Mrs. Mandeville was a woman of positive character, yet a favorite with young people, unto whom a glad welcome was always accorded at her home. With an untiring watchfulness and a true mother's interest she guarded her children, numbering ten in all, from undesirable associations and earnestly helped to mould their future.

When their first-born was twelve years of age Dr. Schanck was called to this church, whose watchful interest no doubt discovered quite early in the life of this boy the display of traits of character which showed so brightly through his whole life. This, together with the uplifting influence of Godly parents whose home was aglow with a spiritual atmosphere, it is not surprising to learn that this boy became afterward known as the REV. GILES HENRY MANDEVILLE, D.D., whom we are proud to record as a ministerial son of the old church.

Dr. Mandeville graduated from Rutgers College in 1848, and New Brunswick Seminary in 1851. He was licensed by the Classis of New York and held pastorates at Flushing, L. I., Newburgh, N. Y. and Harlem. In 1879 he became President of Hope College. In 1883 he was chosen as the Corresponding Secretary of our Board of Education; occupying that position for seventeen years, after which he was made its honorary secretary and treasurer for four years. In 1870 the degree of D.D. was conferred upon him by Rutgers College and the degree of LL.D. by Hope College. He was successful in his pastorates which prepared him for the great work of his life as Secretary of the Board of Education, during which 318 students passed under his care. Thus his influence in the church became very wide as an intimate friend and adviser of many Reformed ministers. He died in New York City, November 8, 1904, and left behind him a long list of publications and a record that was actuated by an honest heart and a singleness of aim which held him in close contact with his Lord.

REV. CHARLES I. SHEPARD

In the same year Dr. Schanck resigned, February 2, 1853, a call was extended to Charles Isaac Shepard, a licentiate who had just graduated from New Brunswick Seminary. June 18th subscription lists were circulated through the congregation to learn how much could be raised to justify the consistory in making out a call for Mr. Shephard. The amount pledged warranted assurance; the invitation was extended, and on the 28th of June the candidate announced his acceptance, and he was ordained and installed on the second Tuesday of the following September. Doctor Shepard was born in New York City, January 21, 1827. Graduated from Rutgers College in 1850 and New Brunswick Seminary in 1853. He was President of the Particular Synod of New York in 1879 and of General Synod in 1887. The degree of D.D. was conferred upon him by Rutgers College, and from 1896 to 1903 he was President of the Board of Publication. His pastorate here lasted about five years and was attended with an addition in membership of seventy-two, most of whom by confession and from among the comparatively young. One of these was Samuel James Rogers, son of Col. James Rogers, A.B., who graduated from Rutgers College in 1859 and was licensed to preach the Gospel by the Classis of New York in 1862. Dominie Rogers spent forty-eight years in the ministry, most of which in western states. The last years of his ministerial life, up to the beginning of 1910, he was Secretary of the Minnesota Congregational Association. He died at Minneapolis, Minn., May 3, 1910. In the minutes of consistory under date of July 15, 1855, we find the following record: "It was unanimously resolved that a recommendation from consistory to Classis be given to Samuel J. Rogers, a member of our church, who is desirous of becoming educated for the ministry." In another note of consistory we find a record of a contribution toward defraying the expenses of Mr. Rogers while in college.

"For providential reasons," Dr. Shepard felt constrained to ask for a dissolution of the pastoral relations, and was dismissed by the Classis of Passaic, January 15, 1858 to the church at Linlithgo, N. Y. It is said of him that he overcame great obstacles to enter the ministry, but never regretted his decision, while the success of his labors

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proved his call to have been from God. The experience of his life developed a singular and symmetrical character which was beautiful in the sight of all. In his four pastorates he was not only useful, but singularly happy, in none of which was he more so than the pastorate of his old age. He died in his "harness" at Hasbrouck Heights, N. J., October 6, 1903. He was learned and pious, with a discriminating mind for sound judgment. He believed the doctrines of grace and preached them with precision and zeal. Amiable in temper, humble, prudent, and void of guile. In his conversation he gained the love and possessed the confidence of all who knew him. His time and talents were truly devoted to the cause of his Redeemer, while his exertions in preaching and visiting throughout his extensive districts were arduous and unremitting.

REV. JOHN FERGUSON HARRIS

The next pastor was the Rev. John Ferguson Harris, who came here from Cold Spring, N. Y., one month after the departure of Dr. Shepard, beginning his labors on the first Sabbath of March, 1858, and was installed on the last Sabbath of the same month. The installation sermon was preached by the Rev. B. V. Collins. The charge to the pastor was given by the Rev. Joseph Wilson, of Fairfield, and the charge to the people by the Rev. John C. Cruikshank of Little Falls.

Mr. Harris was born in New York City, October 13, 1828. Graduated from Rutgers College in 1853 and New Brunswick Seminary in 1856. He was licensed by the Classis of New York and ordained by the Classis of Poughkeepsie in the same year. His maternal grandfather, for whom he was named, John Ferguson, was at one time Mayor of New York City and afterward naval officer of that port. Early in life he united with the Collegiate Church of New York City. When settling in his first charge in 1856 he married Susanna Romeyn Taylor, daughter of the Rev. Benjamin C. Taylor, D.D., of Bergen, N. J., an eminent pastor in the Dutch Reformed Church and trustee of Rutgers College for twenty-three years. Incidentally, while Dominie Harris was pastor at Hurley, N. Y., he officiated at the funeral

services of an infant sister of the present pastor of our church, then a boy of about seven years of age.

In the second year of his pastorate here the church building was greatly improved by the erection of a new pulpit, with handsome new furniture, frescoing the walls, and the installation of a new furnace. During the nine years of his pastorate sixty-two were added to the



REV. JOHN FERGUSON HARRIS

membership of the church; one of whom was John R. Brock who, while under the influence of Dominie Harris, entered the Christian ministry, thus registering another ministerial son of the old church. Having received a call from the churches at Hurley and North Marbletown, N. Y., which he was persuaded to accept, the pastoral relations here were dissolved by action of Classis, March 26, 1867.

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Dominie Harris was a man of commanding presence, a laborious student, a lucid and logical thinker with great power of condensation, combined with remarkable earnestness and a distinction of enunciation rarely equaled. His was a tender heart, cheerful and amiable in disposition, kind in his intercourse with his companions and beloved by all who knew him. He preached a peculiarly evangelistic doctrine and exercised a marvelous influence over all who heard him. When urged to give up his work on account of failing health, he replied: "I want to continue my work just as long as I am able to do so." After a distinguished ministry he passed away as he lived—in the simple faith of the Gospel of Christ, at Cherry Hill (now North Hackensack) March 14, 1898, where his sacred ashes peacefully await the resurrection morn.

REV. JOHN VAN NESTE SCHENCK

Rev. John Van Neste Schenck was then invited to leave his pastorate at Owasco Outlet, N. Y. and accept this charge. Believing greater opportunities were here offered for effective work in the interest of the Master's kingdom, he promptly accepted and began his labors here on the first Sabbath of October, 1867 and was installed on the 23rd of the same month, thus an interim of but six months passed without a settled pastor. The installation sermon was preached by the Rev. George J. Van Neste of West New Hempstead, and the charges were given by the Revs. C. B. Durand and John N. Jansen. Mr. Schenck was born at South Branch, N. J., February 21, 1842. Graduated from Rutgers College in 1862 and New Brunswick Seminary in 1865.

His labors here were marked with great success. Possessing a generous nature and winning ways, he made many friends, especially among the young, and was held in highest esteem generally by the people. The renewed interest awakened under his ministry led the congregation to desire to again enlarge the church edifice and to make extensive and needed repairs. Plans and specifications for this project were promptly prepared and in a surprisingly short time the work was begun. The building was lengthened by an addition of thirteen and one-half feet in the rear with a recess for the pulpit added

thereto. Thirty new pews were added and all were rearranged; the whole of the interior was newly painted and the walls frescoed; a window was added on each side, and all was ready for the reopening November twenty-second, 1871. It was said to have been one of the largest and best furnished church buildings of any country place at



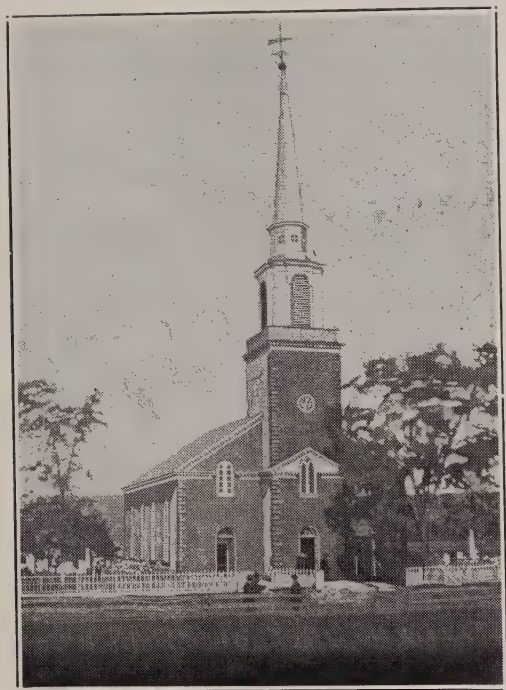
REV. JOHN VAN NESTE SCHENCK

that time. The building committee consisted of Messrs. John H. Berry, Peter Hopper and Henry S. Van Ness. An estimate of \$3,400.00 was approximated as its probable cost; but, as usual, this amount was quite likely considerably below the actual cost. By direct contributions \$2,900.00 of this amount was secured. To provide for the balance the pews were sold as rentals per year at stipulated prices. The

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illustration on the following page shows the floor plan, indicating the price placed upon each pew, which, if all were sold, would net \$10,444.00. This plan was drawn in 1865, together with another drawn in 1830, which are still among the files of our church, considerably discolored by reason of age.

On the 19th of May, 1871 the following resolution was passed by the consistory: "Resolved that our pastor be requested to prepare a



The Church of Sixty-six Years Ago.

historical description in connection with the completion of the first century of our house of worship and to be delivered at its reopening." In compliance with this request Mr. Schenck, with considerable labor and research, prepared such a description which contained much valuable information and which he intended to deliver at the reopening of the church November 22, 1871, as per request. But, instead of the newly repaired and enlarged edifice being decorated in gala colors on the day appointed for an occasion towards which the people had looked

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with joyful anticipations, that same church on that very same day appeared draped in solemn mourning and filled to its utmost capacity with a grief-stricken audience to listen to the reopening exercises with but a sprinkling of joy, painfully mingled with disappointment

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Floor Plan of Church, 1871.

and sorrow. Mr. Schenck, their beloved pastor whom they all-but idolized, had been suddenly called to celebrate a greater triumph in the "absence of the body, but present with his Lord."

But the reopening and dedicatory services must be, though grave-

ly clouded by a strange dispensation of providence. Accordingly, the devotional services were conducted by the Revs. John N. Jansen of Pompton; Charles I. Shepard of Newton, L. I.; John F. Harris of Hurley, N. Y.; Garret C. Schanck of Freehold, and Paul D. Van Cleef of Jersey City. The Rev. George J. Van Neste of Little Falls, by request of the consistory, read the Historical Discourse prepared and intended to be read by the deceased pastor. In the afternoon services three of the former pastors brought their memorial tributes of affection, each relating incidents of their personal work while here. In the evening the Classis of Passaic held a convention in behalf of the centennial effort then being made in our denomination to secure a memorial fund of one million dollars. On the following Sabbath, by request of the consistory, the Rev. George J. Van Neste preached a sermon from a highly suggestive text which Dominie Schenck had chosen for this purpose—the 122nd Psalm, 7th verse: “Peace be within thy walls, and prosperity within thy palaces.”

Naturally the church was extremely disheartened with the loss of their pastor in the midst of rebuilding their church edifice, and felt that all was gone, while not a few believed that Mr. Schenck had sacrificed his life to this excellent work, needful for the rapid growth of the church. In acknowledgment of their appreciation the consistory on the 7th of October passed the following resolution: “Whereas, it has pleased Almighty God in the execution of His wise, yet to us mysterious purpose, to remove by death our pastor, Rev. John Van Neste Schenck, who has faithfully ministered to us in spiritual things for four years; therefore, **RESOLVED**, That in this sudden bereavement we are impressed most deeply with the fact which God has revealed concerning Himself, that His ways are not as our ways; Yet, recognizing that our pastor was God’s child and that He has an unquestionable right to do what He will with His own, we bow in humble, reverent submission to the divine will, well assured that it is right because God Himself has done it.

RESOLVED, That in our gratitude to God Who gave him to us, and out of respect to his memory which we cherish, we record our testimony to his worth as a minister, in his oneness of aim in distributing the Word of life, as a pastor in his earnest efforts to feed

and watch over the flock of Christ in which he beautifully illustrated the doctrines of grace which he believed and faithfully preached.

RESOLVED, That, in the sudden termination of his earthly life, just as he was ripening for usefulness and efficiency in the Master's service, in the midst of plans which were in process of accomplishment, and with purposes formed and expressed for the prosecution of his ministerial labors, we hear the voice of God admonishing us to work; 'for in such an hour as ye think not the Son of Man cometh.'

RESOLVED, That, while in this providence we, as a church, are afflicted and stricken of God, we are not unmindful of the heavy sorrow which his partner in life is called to bear in the death of a faithful and devoted husband, and desire hereby to express our sympathy with her in this bereavement and to commend her for consolation and support to our covenant God Who graciously invites us to 'call upon Him in the day of trouble.'

RESOLVED, That these resolutions be entered upon our minutes, and a copy be sent to Mrs. Schenck, and to the Christian Intelligencer for publication."

For some unrecorded reason the funeral services were not held until October fourth, six days after his death. Owing to the condition of our church which had not yet been completely finished to admit of services being held in it, the church at Pompton was graciously offered and the funeral rites held therein. The vast concourse of clergy, and of his own congregation, as well as friends from surrounding communities, proved how extensively he was honored in life and lamented in death. The Classis of Passaic, in session on the day previous, passed resolutions of condolence and adjourned to attend the services en masse. The sermon was delivered by the Rev. Edward P. Terhune of Newark, from the 77th Psalm, 19th verse: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known."

The sermon was full of comfort amid the mysterious providence which had stricken down so early in life one so useful and blessed with glorious promises for the future. His body was temporarily interred in our cemetery, but later transferred to Greenwood Cemetery on Long Island.

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When Mr. Schenck was ten years of age his mother died, and in obedience to her dying request, he was committed to the care of his relative, Rev. George J. Van Neste, then pastor at Bound Brook, N. J., and became a member of the latter's family, and unto whom it was given the privilege to read the Historical Discourse at the re-opening services of the church prepared by its deceased pastor; and then to preach a sermon on the following Sabbath from the text selected by Mr. Schenck for that day. One can but faintly appreciate how hard it must have been for Mr. Van Neste to perform this service in the stead of one whom to him must have seemed like his own child.

At the close of just two years of a fruitful ministry in his first charge he accepted a call to this church; and his death occurred after three weeks illness with billious remitting fever at 12:30 of the morning of September 28th, at the youthful age of twenty-nine years, seven months and seven days, precisely six years from the very day of his ordination. During his short pastorate here the church was blessed with a gracious revival which resulted in the hopeful conversions of more than fifty souls, while a total of seventy-eight were added to the membership. His preaching consisted of sound evangelical truth, faithful to the doctrine of Christ crucified as the only meritorious ground of salvation. He was an unrelenting enemy of all trickery in the pulpit and never subservient to the wishes of the self-righteous and the worldly-wise. His manner was that of an earnest man whose heart was in his work. At times, it is said, he would grow bold and fearless in his enthusiastic utterances of God's Word, yet always spoke the truth in love as the servant of Christ. Ordinarily he used his manuscript freely, yet in his unwritten addresses few excelled him. With strong faith in the Word of Christ he preached it as the only means of the world's redemption. His success was due also, in a large degree, to his social qualities. With a generous and charitable nature he was genial, kind and winning, particularly attractive to the young and sympathetic with the bereaved and sorrowful. It is not, therefore, surprising that he made many friends, and that the attendance upon the services of the sanctuary were so greatly increased that larger accommodations must be provided. Surely, it is an honor to

have on our church rolls the name of such a man as JOHN VAN NESTE SCHENCK. How delightful the thought that we are partners with such, who have gone before us and that we have taken up and are carrying forward what they left when God called them home! It is ours now to prove that those trusts have been committed to worthy hands by acquitting ourselves like men, that we in turn shall bequeath to coming generations a heritage rich, beautiful and glorious.

REV. JOSEPH H. WHITEHEAD

The beginning of this pastorate concludes the first one hundred and thirty-five years of our church's existence, during which the total membership numbered eight hundred and eight.

The Rev. Joseph Henry Whitehead, a licentiate of the Presbytery of New York and a graduate of Williams College and Union Seminary, accepted a call from our church shortly after the death of Mr. Schenck and thereby became the first pastor to enjoy the newly repaired and enlarged edifice. The salary was then raised to \$1,200.00, for which \$1,141.50 was promptly pledged. He was ordained to the ministry and installed as pastor July 23, 1872 and remained here twelve years; at the conclusion of which, in the early spring of 1884, he returned to the Presbyterian denomination by accepting a call to the First Presbyterian Church of East Orange, N. J. For some unknown reason his stay there was brief, resigning in November of the following year. He then came back to the Reformed Church in compliance with an invitation received from the North Reformed Church at Passaic, N. J., beginning his labors there on the first Sabbath of 1886, and remaining for nineteen years. They were years of unusual success, involving extensive improvements to the parsonage, the removal of \$3,500.00 indebtedness from the church property, a church organized at Garfield and another in Clifton, a Rescue Mission established in Passaic for those who toiled in mills and factories of the city, and finally, the church itself displaced by the beautiful structure now standing.

When settling here he brought with him Helena, daughter of Edwin M. Haight of New York City, as his newly married companion and who was a great help to him in his ministerial work. Their

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fathers, respectively, were officers for many years in the same church—the church of their childhood.

For nearly a year after coming here they boarded with the family of Garret M. Van Ness, who then lived in what is known today as the “John Brown place.” Here several important meetings of consis-



REV. JOSEPH HENRY WHITEHEAD

tory were held “in the room occupied by Dominic Whitehead as a study.”

Incidentally, it may be noted that this property during the Revolutionary War was owned and occupied by Jilles Van Ness and his wife, Hesther. When Mrs. Van Ness heard that Washington and his army were coming through the village she buried her copper ves-

sels and her table silverware. Some of the silverware is still in the possession of one of her descendants in our community, who also has some linsey-woolsey material made from the flax grown on the fields opposite the church.

When at the close of their summer vacation here in 1884, they removed to their new home in East Orange, where, after an illness of only a few days, Mrs. Whitehead died. On the first of December of the following year Mr. Whitehead married Elizabeth, daughter of Alexander Hamilton Wallis, of Jersey City. In 1905 he removed to Wortendyke and organized the Trinity Reformed Church there and became its first pastor where he remained pastor until 1918, and pastor emeritus until his death, October 21, 1920.

His outstanding ambition was plainly that of missions, foreign and home, as above indicated by his numerous enterprises in that field, together with signal attainments of like nature while pastor here. For thirty years he was a faithful member of our Board of Foreign Missions, and for the last fifteen years of his life he was its recording secretary.

It was during his pastorate that the brick chapel (now gymnasium) was erected on the ground purchased of Ralph Van Houten and Catherine, his wife, November 1, 1869 for a consideration of one hundred dollars with the stipulation that it is not to be used for "sheds or burying purposes."

The building was constructed for the purpose of accommodating the rapidly growing Sabbath school and to provide a suitable place for social occasions. To better provide sufficient space for this building an additional tract of 16 x 50 feet was purchased at the west of the former tract, for which there was paid the same party, "seventy dollars, lawful money of the United States of America."

Missionary activities of Dominie Whitehead then extended to the outlying districts of the congregation in which he sought to take the Gospel to them and thus awaken a lively interest in spiritual things. Accordingly, meetings were held in the "lower Pequannock district," known as Wayne, or the "powder works," Monday evenings and occasionally Sunday evenings. As a result of this enterprise a neat

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chapel was built at Pequannoëk some few years afterward and stated services established with a thriving Sabbath school.

At Lincoln Park, then another of the outlying districts affiliated with the church, efforts were intensified to improve facilities for religious work and hopefully establish there a permanent church. April 17, 1882, a special meeting of consistory was called to consider a request from that community regarding the erection of a chapel there. The desire expressed at that meeting was to do whatever might conduce to the moral and spiritual life of that vicinity and thereby multiply interest in the Sabbath School, and to that end the consistory guaranteed their most cordial and thorough support, and to submit the project to the sympathy and cooperation of the whole congregation.

On the twelfth day of the following June a lot one hundred feet square was given by Thomas Dodd and wife in consideration of the sum of one dollar, "lawful money of the United States of America," upon which there was promptly erected a neat frame building, providing a lecture room and suitable accommodations for Sunday School purposes. The title was then invested in the consistory, with the control and maintenance committed to the superintendent and teachers of the school, subject to the supervision of the consistory. This title has since been transferred, of which we shall make mention later.

And then, to complete the circuit, Dominie Whitehead occasionally conducted religious services at Stony Brook, then a small settlement in the mountain region near Towaco, using the school house for the purpose. During the summer of 1882 a student from the theological seminary at New Brunswick was placed there to do missionary work under the supervision of the pastor and was given fifty dollars for his services. In the meantime a young people's prayer meeting was held at the parsonage Saturday evenings.

Occasionally the dominie would enliven missionary interest by introducing novelties that had for their object the cultivation of greater enthusiasm in missions in the hearts of the people, not forgetting the children. To illustrate: In the early spring he interested the four schools connected with the church to plant and cultivate a

patch of corn, and when grown, to pick and husk the ears, and finally when all had been gathered throughout the congregation, to bring it to the chapel to be sold as "missionary corn." To secure their interest and to teach the children that they too could give to missions, he distributed packages of seed corn among them, with instructions to plant, etc. Almost every child in the entire congregation had a patch of "missionary corn." On the afternoon of October eighth many were the wagons and carriages that drove to the door of the chapel, and few were they that brought neither children nor child with bags of missionary corn. The occasion was the "First Annual Corn Festival" of the four schools, for which preparation had been constantly in progress since early spring. The idea met with general favor from the start, and the enterprise resulted in a complete success. The children had followed closely the instructions of the dominie, and it required many barrels to contain their offering to the cause of missions. A short service was held in the church before adjourning to the chapel. After the offering of prayer the pastor made a few appropriate remarks in which he emphasized the goodness of God. This was followed by an address by a visiting pastor, after which all sang, "What Shall the Harvest Be?" and then repaired to the adjoining building.

The corn was then sold at auction, inciting spirited bidding by the rival schools. Some one had raised a string of fine golden ears which brought an exorbitant price. It was promptly returned to the grower by the buyer, who in turn handed to the auctioneer to be resold, and then it seemed that every one thought they should have that specimen. Finally Pequannock kept the corn, but at a very expensive price. In like manner many bushels were bought and then given to the pastor, who promptly had them sold again. Finally this rotary motion had to be abandoned to avoid the danger of keeping the good natured audience until an unseemly hour. When the auctioneer thought he had secured all the money in the audience it was announced, "Refreshments will now be served." With an eye to "the eternal fitness of things," the ladies had employed popped corn in ornamenting the cakes; and after all had been refreshed the meeting adjourned until one year from date with the unanimous conviction

that the "Corn Festival" was a decided success, financially and socially.

Apparently in the days of Dominie Whitehead's ministry the people had what would be called today strange ways of raising funds. For example, to provide for the operating expenses of the church in 1878 a valuation of property, real and personal, owned by members of the congregation as indicated by the amounts assessed by the assessor of the Township was fixed as a tax rate to be assessed the respective members. In this way the amount to be paid by each head of families for the support of the church was determined by the Township assessor. A copy of this valuation is among the files of our church.

On another occasion an attempt was made among the congregation and lot owners of the cemetery to raise \$200.00 with which to build a new fence in front of the church and to clear up the burial ground. To secure this amount each individual was requested to contribute an amount equal to one-fifth of their subscription to the pastor's salary.

May 15, 1869 Dominie Whitehead conveyed to the consistory a proposal by Ralph Van Houten in which he offered to present the church with a piece of ground adjoining the churchyard on the condition that he be permitted to remove the northern boundary fence fifty feet north on a line parallel with that on which it now stands and sell burial lots. It was resolved that said agreement be entered into and considered ratified when consistory shall receive a deed for said land—on condition that the lots be made conformable in division to those in the present yard, "AND BE SOLD SUBJECT TO THE GENERAL CHURCH REGULATIONS CONCERNING THE GRAVEYARD." This condition at once and forever eliminates the contention that the church has no authority over lots purchased from the Van Houten estate by individuals.

It was also during the pastorate of Dominie Whitehead that Pompton Plains boasted of having a newspaper, a copy of which is in the possession of the author. It is styled THE BELL and bears date of June 1, 1878. This issue carries an advertisement of "A grand fair to be held at Pompton Plains Church on the afternoons and even-

ANNIVERSARY MEMORIAL — 1736 - 1936

ings of Thursday, July 4th, and Friday, July 5th. Supper from 5 to 8 o'clock." It also contains the following pertaining to our church:

REFORMED CHURCH OF POMPTON PLAINS

Morning Worship 10:30	-	-	-	Pompton Plains
Afternoon Worship 4	-	-	-	District Lectures
Evening Worship 8	-	-	-	Chapel Services

Weekly Prayer Meetings in the Districts.

Young People's Meetings for Prayer and Bible Study

Saturday, 8 P. M. in the Chapel.

SABBATH SCHOOLS

Sessions at 3 P. M.

Beavertown, Supt.	-	-	-	Mr. Jacob Roome
Jacksonville, Supt.	-	-	-	A. B. Morehouse
Pequanac, Supt.	-	-	-	Ab'm Doremus
Pompton Plains, Supt.	-	-	-	Sam'l P. Roome
Stony Brook, Supt.	-	-	-	Dan'l Slingerland
Wayne, Supt.	-	-	-	Wm. Roome

WOMAN'S MISSIONARY SOCIETY

Meetings Monthly at the Members' Homes.

President	-	-	-	Miss Emeline De Mott
Vice-Pres.	-	-	-	Miss Emily Slingerland
Rec. Sec'y	-	-	-	Miss Amanda Jones
Cor. Sec'y	-	-	-	Mrs. George Roome
Treas.	-	-	-	Mrs. A. Doremus

Dominie Whitehead enjoyed driving horses that were capable of conveying him to his different appointments on schedule time, even though he might, for unavoidable reasons, suffer an occasional belated start. Among others while here, he owned a gray "pacer" which is said to have been especially active and more than ordinarily inclined to strain every nerve to get at a given place at a specified time. Mr. Whitehead was very fond of this horse and gave him the best of personal care. Owing to the distance between the church and the parsonage and the unimproved condition of the roads which pre-

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vailed universally in those days, he and his family were brought to the church services by his faithful gray pacer, known by the name of "Bill."

But others admired the dominie's roadster quite as much as he, as evidenced by the fact that one Sunday after Mr. Whitehead had delivered another of his stirring sermons he painfully discovered that some other admirer of "Bill" had eloped with him and had gone on a "joy-ride", requiring an absence of sixteen long years.

After these weary years had passed without discovering any trace of the whereabouts of his pet animal, Uncle Sam informed him by way of an anonymous letter where the animal might be found. Obedient to instructions thus received, Mr. Whitehead promptly repaired to the designated locality where, after a forced absence of sixteen years, horse and owner greeted each other as in bygone days. "Bill", the agile pacer and once pretty to look upon, was hitched to a peddling wagon, haggard and poor, aged and cruelly exposed to the elements of a severe winter storm, void of any sympathetic consideration.

The love and admiration of the past were quickly aroused for his faithful companion, while his heart bled with pity at what he felt to be cruelty to an obedient animal in its old and worn out days. Actuated by sympathy and the reflection of pleasant associations that came to a sudden close, much to the displeasure of horse and owner, Mr. Whitehead gladly gave the owner sixty dollars for "Bill", and thereafter provided him with all the comforts that a human being could bestow upon his beloved pacer during the remainder of its life. Though never prosecuted, it is said that the thief was known.

LADIES' AID SOCIETY

Early in the ministry of Dominie Whitehead, March, 1876, a Ladies' Missionary Society was organized with eighteen charter members which at once gave promise of bringing the benevolent contributions of the church to a higher standard and to cultivate a deeper sense of missionary obligations among the congregation. That society has since enjoyed an unbroken successful career of more than sixty years

and is today one of the most efficient organizations of our church. During its existence it has collected about \$31,000.00.

It was Mr. Whitehead who first advanced the idea of securing a parsonage location nearer the church. A committee was forthwith appointed to ascertain the lowest sum for which a suitable location can be secured, but this project did not become consummated until after the departure of Mr. Whitehead.

May 7, 1883 Mr. Whitehead announced to the consistory that he had received a call from the First Presbyterian Church at East Orange, and, feeling it his bounded duty to accept, he asked the consistory to join with him in a request to Classis for a dissolution of the pastoral relations.

Mr. Whitehead was acknowledged as a preacher of unusual force. His sermons were highly instructive and always delivered with a full voice and an earnestness of manner which held the attention of his hearers. He was a good man and universally loved. The Classis of Paramus records this testimony concerning him: "Brother Whitehead's genial personality, so gracious and helpful in social life and ecclesiastical relations, has left a fragrance of sweet spirituality that will long abide. A remarkable forcefulness characterized his pulpit utterances which always invited the confidence of the most critical." Among his publications are, "The History of the North Church of Passaic," and "The History of the Classis of Paramus."

HENRY W. TELLER

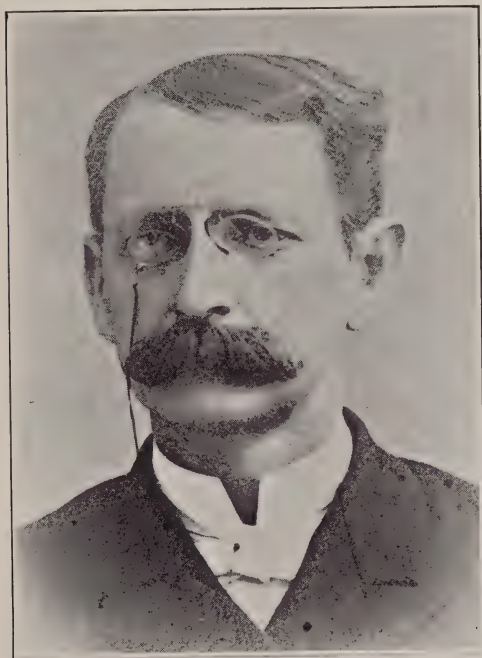
The year following the resignation of Dominie Whitehead a call was extended to the Rev. Henry W. Teller, then at Cambridge, N. Y. Mr. Teller was born at Croton Falls, N. Y., July 6, 1843. After graduating from Rutgers College and Princeton Seminary, he, in keeping with the persuasion of his Seminary, labored in Presbyterian churches for the first forty-two years of his ministry—Essex, Conn., Springfield, N. J. and Cambridge, N. Y. But when he came to our church it was in a spirit of earnest loyalty to all the doctrines and rules of our church.

It was during his pastorate that the purchase of four acres and 63/100 of an acre of additional ground for the cemetery was con-

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

summed after negotiations dating back to May 7, 1883. This parcel of land joined the old cemetery on the north-western side and was purchased of Ralph Van Houten and wife for a consideration of \$900.00. A family plot was reserved from this parcel, and a condition exacted whereby the buyer should grant the privilege of gathering the crop of buckwheat that was then growing upon it.

Throughout the six years of his pastorate the agitation of select-



REV. HENRY W. TELLER

ing a parsonage site nearer the church continued. Several attractive lots were offered and their respective advantages freely discussed, prices secured, options given, and arguments advanced setting forth the most excellent qualities of each, but all to no avail. Not until the interim between the passing of Dominie Teller and the coming of his successor was the matter finally settled.

The church enjoyed a steady and progressive growth under Dominie Teller's leadership. One hundred and fifty-two members were re-

ceived during those six years, while a delightful harmony prevailed in all church activities that gave promise of greater things to come. But, once again a gracious Providence overrules and frustrates the plans of man, for while in the midst of his formulated plans, confidently expected to bring forth a golden harvest to be garnered in the kingdom of his Master, he was called hence at the age of forty-eight, save four days, while yet in the prime of life. July 6, 1891, the consistory bore testimony to his worth among them by recording the following resolution: "Whereas, since our Heavenly Father, in his mysterious, but all wise purpose has seen fit to take from us our most worthy pastor, the Rev. Henry W. Teller, under whose care the church has greatly prospered, having received into its membership about one hundred of such as shall be saved, Therefore, be it resolved that we the members of the Consistory of the First Reformed Church of Pompton Plains, express our deep sorrow for the loss of a loyal co-worker and a dear personal friend, and that we extend to his bereaved family our sympathy, commending them to Him Who proclaimed victory over death when He said, "It is finished."

Dominie Teller was born and nurtured in a Christian home and early instructed in the doctrine of grace. As a pastor he was thoughtful and kind; as a counsellor he was judicious and wise, and as a preacher he was instructive and interesting. It may not be correct to affirm of him that he was gifted especially with the power of oratory, nor with singular originality of thought or forms of expression; for this he neither cultivated nor coveted. Neither might it be said of him that he possessed great brilliancy of imagination and vivid paintings of truth, for he was too intent upon the singular purpose of preaching Christ to be led away by outward display. His strength lay rather in his powerful convictions of the truth which he proclaimed in his intense earnestness of soul, driving him on as if he had a great work to do for his Master. His was a life so consistent that he had not to overcome unfavorable prejudice, for his deep sympathy wrought within all souls the conviction that he sought their good.

REV. CHARLES JEREMIAH ALLEN

Another brief vacancy of the pulpit between the death of Mr. Teller, July second, 1891 and November 24th of the same year, when

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the consistory, at a special meeting, invited the Rev. Charles J. Allen to accept the charge. The invitation was accepted, but Mr. Allen was not ordained until June 14th of the following year, presumably because of his not graduating from the Seminary (Union) until about that time.

During this vacancy the selection and purchase of ground for the new parsonage was at last concluded. Respecting this protracted



REV. CHARLES J. ALLEN

negotiation we find the following records in the minutes of consistory: March 16, 1889, "Committee on selection of ground for new parsonage reported that Dr. Romondt would accept \$400.00 for the plot of ground the consistory had in view."

April 30, 1889, "Committee reports that the lot selected of the Van Houten estate for the parsonage could be purchased for \$400.00.

A committee was then appointed to canvass the congregation and ascertain how much could be raised."

May 6, 1890, "The question of accepting an offer of \$2,000.00 for the parsonage was discussed and decided to lay before the people at the annual meeting."

Dec. 16, 1891, "Motion made and carried that the parsonage committee be empowered to purchase of John J. Blauvelt the property adjoining the doctor Romondt property."



Formerly Dr. Romondt Property from which parsonage lot was purchased.

Accordingly, January 30, 1892, John Joseph Blauvelt of Paterson deeded to the consistory, for a consideration of \$600.00, "That certain parcel of land, being part of a tract of forty-one acres conveyed by Margaret Andruss and others to Charles D. V. Romondt, April 1, 1876. Beginning thence running along the south side of the farm road seven hundred and sixty-seven feet to the west line of the railroad, thence southward one hundred and seventy-five feet, etc.

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Being the same premises conveyed to the party of the first part by Charles D. V. Romondt, Feb. 16, 1891." The deed contains a condition stipulating that "the party of the second part shall erect during the year 1892 a dwelling house to cost not less than \$4,500.00, and the front of the building to be no nearer the turnpike than the dwelling of Dr. Romondt."

Under date of July 18, 1893, Dr. Romondt, for the sum of one dollar, deeds to the consistory "in pursuance of an agreement" the



Present Parsonage

joint use with him and other interested parties the lane "to and from the property belonging to the second party lying along the southerly side of said lane." Other transactions changed the boundary lines of the parsonage lot whereby its dimensions were made considerably smaller.

The parsonage was built soon after the settlement of Dominic Allen in obedience to the above restrictions and has since served as a comfortable and convenient home for the respective ministers and their families.

But Dominie Allen scarcely concluded this project happily before another even more imperative came boldly to the surface and demanded consideration, but which required more than thirty years to become a realized possibility. Then it was that agitation began for adequate conveniences for our Sabbath school and social activities. The church and community were suffering for modern facilities and sufficient space to properly care for our young people, rapidly growing into manhood and womanhood. Owing to the chapel being long outgrown and sadly antiquated, a portion of the public school building was used by the pupils of the Sunday school, while the smaller boys and girls were using the chapel kitchen as a classroom, with its unseemly furnishings for such use. The main room of the building had long been entirely void of even workable conveniences for either Bible study or social functions. For years there were agitations plenty, discussions many, anticipations numerous, and labor considerable to supply this long-felt need. But, alas! The only attainments were "castles built in the air", with subsequent loss of great economy owing to substantial rise in the cost of labor and building material.

Immediately prior to the settlement of Dominie Allen a building site for a chapel at Jacksonville was deeded to the church, November 18, 1891, by Jacob G. Doremus and wife for a consideration of one dollar. The conditions exacted were that the "parties of the second part shall build and complete a chapel on said lot within two years from the date hereof; and that said lot shall be used for church purposes only, under penalty of revision." The inhabitants of that district had for years held Sabbath school and other religious services in the school-house of the community; but now they are to have a chapel with the comforts and conveniences of a modern building for such purposes. The chapel was constructed after Mr. Allen came and presumably largely directed by him. For many years it has adapted itself admirably for Bible study and periodical preaching services, and is still being used for those same purposes.

Mr. Allen was a progressive, wide-awake young man with comparatively liberal modern views, some of which were too much so to be wholly pleasing to a certain few. The even tenor of his ministerial career here became somewhat disturbed as a result of the

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position he assumed in relation to prohibition, which in 1898 seemed to be very much in the air. Mr. Allen's theory was to labor for the hopeful conversion of those who were addicted to the drinking habit rather than spend one's energy in attempting to eliminate the grog-shop by legislation. He contended that to legislate the traffic out of existence could not be accomplished any more easily than to extinguish the light of the sun by throwing water at it; that millions of pens, oceans of ink and tons of paper will not suffice to remove that curse of our nation. He firmly believed this could not be done,



Jacksonville Chapel

though votes were cast for it until eternity grows gray, for it is an evil that never knew a predecessor and has given the world to understand that it will not know a successor. The agitation grew into what was called a political and religious strife and created some unpleasant ripples upon the peaceful waters of the community. But the vast majority were in accord with the Dominie and, at a congregational meeting held in the church, a vote of confidence in the pastor and a pledge to support him in his spiritual work was given by a

rising vote in which it seemed that every one in the audience was standing. Not one stood erect when a negative vote was called for. The meeting closed by singing, "Blest be the tie that binds our hearts in Christian love."

It was during this pastorate that the fence in front of the church was removed at the suggestion of Mr. Allen. Some held up their hands in horror at such a prospect, for "it should remain standing to the memory of the one who erected it, many years ago." But the fence disappeared much to the improvement of the appearance of the church property and credit to the aesthetic sense of the Dominie.

Each of our four chapels were by Mr. Allen given Biblical names as follows: The one at Pequannock was called "Mizpah"; at Jacksonville, "Olivet"; at Lincoln Park, "Hope"; at Pompton Plains, "Grace". During his short pastorate forty-five members were added to our church register.

Mr. Allen's pastorate here was characterized as one void of self-importance, with neither title nor distinction, but with a vision and a responsibility of purpose to exalt Him whom he faithfully proclaimed. He counted himself but the cup bearer of the King. He exhibited those rare traits of soul which enabled him to see that the unity of Christendom always outstrips its divisions. His catholicity was not a theory, but a character. His greatest weapon seems to have been his considerateness and his ability to understand others when they were busy misunderstanding him. He went from here in 1896 to Greenville, N. J. He afterward went to Brooklyn, N. Y., where he served the Beecher Memorial Congregation Church for eleven years. He is now happily settled with the Parkville Congregational Church in Brooklyn, with which he is now concluding a quarter of a century's labor, and nearing a half century in the Gospel ministry, quietly devoted to comforting those who sorrow, leading back those who are astray, and unfolding the wonders of God's Word.

LADIES' AID SOCIETY

Shortly before Mr. Allen resigned a number of the ladies of the church met at the home of Mrs. Theodore C. Doremus for the purpose of organizing a Ladies' Aid Society. The date was March 11, 1896.

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and the first officers elected were as follows: President, Mrs. T. C. Doremus; Vice-President, Mrs. C. W. Mandeville; Treasurer, Miss Emma Doremus; Secretary, Mrs. F. I. Van Saun. At the second meeting, March 18th, held at the home of the Vice-President the following ladies were selected to serve as the Executive Committee: Mrs. C. Allen, Mrs. J. R. Evans, Mrs. Charles Andrus and Mrs. F. I. Van Saun.

Although this is the first record we have of a definite Ladies' Aid Society, we are not to interpret this as meaning that the women of the church were not ere this effective in procuring necessary funds for various needs throughout the long history of our church. In the consistorial minutes of September 27, 1851 we find this item: "Resolved that public thanks be returned to the Sewing Society for what they have done for the benefit of the church." Again under date of March 12, 1852: "Resolved that Thomas Mandeville be a committee to confer with the Sewing Society for the purpose of securing a seat for the pulpit, and, if not procured by the Sewing Society, that Mr. Mandeville and Mr. Schanek purchase one, and also to procure cushions for the elders' and deacons' seats." During the pastorates of Mr. Allen and Mr. Teller the ladies of the church were frequently asked to procure funds for needed improvements or repairs.

Since the Ladies Aid has come into being they, with the other women's and girls' organizations of the church, have continued the traditions of their sister societies by giving much of their time and energy to the material needs of the church. The total amount raised by the Ladies' Aid Society cannot be computed in exact figures, but it can be said that their accomplishments have been truly substantial.

RELIGIOUS INSTRUCTIONS OF THE YOUTH

In addition to the systematic catechising of the children and the regular study of the catechisms by the youth from the very inception of our church, the consistory, under the leadership of the pastors, gave considerable attention to the religious training of the youth. Under date of April 7, 1838, we find the subject of Sabbath Schools was taken into consideration and a resolution passed, "That we regard the public religious instruction of the young as the particular

care of those office bearers to whom the oversight and welfare of the church are committed according to the laws of the Reformed Dutch Church. And that we approve of the principles of the Sabbath School Union of the Reformed Dutch Church. That we employ so far as possible teachers who are members of the church or of pious character, and that the selection of the teachers devolve on the superintendant and librarian."

According to the annual report of the church, dated March 25, 1861, there were four Sabbath Schools under the supervision of the church with a total membership of 250, and an average attendance of 140. One of the elderly ladies of our church recently gave us some interesting facts concerning the Sabbath Schools associated with our church during the period of 1865-1877. Sessions were then held after the church services in the gallery of the church, the girls and women occupying the north side and the men and boys the south side. A melodian supplied the instrumental music and it was located in the center rear of the gallery, while all the school gathered around it for the opening exercises. At this time the church choir also sat in the gallery. Later the school was held in the body of the church and a cabinet organ replaced the antiquated melodian. During the church services the choir was then seated directly in front of the pulpit. The catechism and a text book entitled, "The life of Christ," in addition to what the teachers might impart from the Bible, constituted the lesson material. But when the school moved into the new chapel it was divided into departments of respective grades and blackboard drawings were used to visualize the lessons to the younger set. Samuel P. Roome and Samuel Bogart both had long terms as superintendants in those earlier days; then followed Johnson Ball, L. A. Gould, Wallace Kinsey, Charles Van Cleef, Richard Seaman and our present able superintendant, John C. Breen.

Thus it is seen that it is a long and faithful record of our church given to the religious instruction of its youth. The material facilities may be better today than they ever were, but the principles and the ideals of those earlier instructors may well be imitated today and so long as the old church shall stand in our community as a means of religious culture.

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REV. JASPER SAMUEL HOGAN, D.D.

In the same year of Mr. Allen's departure from here to a neighboring church the Rev. Jasper Samuel Hogan was extended a call to this pastorate, the invitation accepted, and his labors begun. He came from Glen, N. Y., which was his first settlement after graduating from the New Brunswick Seminary, and remained until July 8, 1903, when he resigned to accept a call received from the Lafayette



REV. JASPER S. HOGAN, D. D.

Reformed Church of Jersey City. From the latter charge he went to the old First Reformed Church of New Brunswick, which he has untiringly and faithfully served during the succeeding years, numbering about a quarter of a century. He has just announced his resignation and date of retirement from active service, when he will have rounded out more than two-score years in the work of his choice, and for which

his respective pastorates have proven his capable and providential fitness.

When graduating from Rutgers Preparatory School in 1887 he was given the valedictory prize, and while in Rutgers College he held membership in the Phi Beta Kappa Fraternity, which was distinguished for its scholarship, and at the same time he was a member of the Delta Upsilon Fraternity. In 1914 he was elected President of the Particular Synod of New Brunswick; Vice-President of General Synod in 1919; Stated Clerk of the Board of Superintendents of the New Brunswick Theological Seminary since 1912, and has served as chairman of General Synod's Committee of Program and Correspondence for ten years. As still another acknowledgment of confidence Rutgers College conferred upon him the degree of D.D. in 1915.

Dr. Hogan has also evidenced unusual efficiency in directing the finances of his respective churches, having established an Endowment Fund at Lafayette with assured success, and increased a similar Fund in his present church nearly \$27,000.00. In addition to this he has enlarged the Church House and provided it with modern facilities costing more than \$30,000.00. Among his publications is the Central History of the Reformed Church of Glen, N. Y.

Among the reminders Dr. Hogan left here are the shade trees on the parsonage lawn which he planted and which are now affording admirable shade in summer and protection against the winds of winter, besides greatly beautifying the property. The concrete walks in front of the church property are also evidences of his progressive ambition for property improvements. But the greatest of all material achievements associated with his excellent labors here was the purchase of the land and the building of the chapel at Pequannock which bears the indelible impression of his characteristic progressive spirit. The people in that community had for years been holding their religious services and Sabbath school in the public school building, while all the other outlying districts were enjoying comfortable and modern chapels. To Dr. Hogan this presumably seemed like inequality of privileges which should not continue. Accordingly, he caused to be purchased, July 23, 1898, of Lucas R. Van Ness and wife of the Township of Little Falls a building site containing twenty

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thousand square feet for a consideration of five hundred dollars. Ground was promptly broken for the new edifice with the dominie (for he was then just a plain country parson) getting in the trenches himself properly clad for the occasion and setting an example of muscular activity in the use of the pick and the spade. It is said that none but the strong and thoroughly seasoned could keep pace with his speed and endurance. As might be confidently expected, the building soon became an actual reality and supplied a long-needed necessity; thus discarding the obsolete for the modern and gracefully adorning the surroundings of the community.

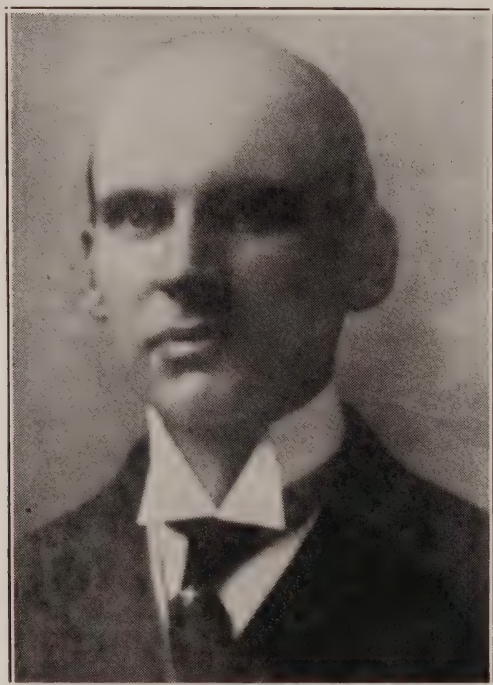
During Dr. Hogan's comparatively brief stay here he received sixty-six members in the fellowship of our church, and left an affectionate remembrance among our people. His pastorate here evidenced one who never took back that which he once surrendered, while his deepening life became more and more firmly rooted in the Unseen. In a word, there was no part of his life and activity which was not Christian, and his actuating ambition was to love all whom Christ loves and to faithfully serve all whom Christ serves.

REV. ORVILLE LINCOLN SIGAFOOS, M.A., Ph.D.

From July 8, 1903 until March 17, 1904 the church was again without a pastor. A call was extended to the Rev. Orville Lincoln Sigafoos, Ph.D., in the month of February, 1904, which was accepted, and he was installed on the 17th of the following month, and remained until 1910 when he was stricken with a fatal disease that finally called him to his eternal reward. During those six years his labors were signally blessed by an ingathering of sixty-six "of such as shall be saved."

The career of Dr. Sigafoos was indeed marked with peculiar adversities from his childhood to almost the end of his earthly life. Nevertheless, it most beautifully illustrated the wisdom of a gracious providence in giving its finest treasurers to its weakest vessels; and that almost unbelievable attainments may be secured with an optimistic determination.

Born at Upper Black Eddy, Pa., June 21, 1872, he was bereft of a mother at the age of three, of a father at the age of five, and at seven he was without sister or brother. At the death of his father he and his only sister were consigned to the guardianship of an aunt, who at the age of twenty-eight was herself a widow with eight children of her own to support. A year later his sister died, and, as his aunt being a practical nurse, was necessarily away from home a great deal



REV. ORVILLE L. SIGAFOOS, PH. D.

of the time, hence, he was left to largely look after himself. When twelve years of age he decided upon the Gospel ministry as his life's work and pursued studies with that object in view. His early education was received in the country schools and afterward graduated from the Easton High School at the age of twelve with the highest honors. For three years he attended Lafayette College, but was persuaded to change to Pennsylvania College at Gettysburg for his senior

year owing to its being a Lutheran institution, in which persuasion he was reared. But, not finding this change desirable, he returned to Lafayette for his final semester, where he graduated in 1894. His theological training was obtained at Union Seminary from which he graduated in 1897.

Having been licensed to preach by the Lutheran Synod of Easton during his college course, he supplied the pulpit of one of the large churches of that city for some time. During his senior year in seminary he also supplied the pulpit of the Reformed Church at Hastings-on-the-Hudson, to which he was given a call immediately upon graduating from the seminary, and where he remained until he came to Pompton Plains in 1904.

But his scholastic ambition was not content with present attainments; so he at once did post-graduate at both Columbia and New York Universities, from which he secured his M.A. and Ph.D. degrees. A highly interesting testimony to his sincerity and faithfulness is the establishment of two Lutheran churches in the suburbs of Easton as the result of his missionary services and which he organized during his first year in college.

When leaving Hastings to come here a farewell reception was tendered him. Every seat was occupied and many were standing. Pastors of other churches spoke feelingly of the loss sustained by the community in his departure. At the closing services the Lord's Supper was celebrated in the morning and thirty-nine members were received in the communion of the church, most of whom were young people—the largest accession of the forty-four years of the church's history. In the evening he preached his farewell sermon from Acts 20:32—"And now, brethren, I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified." During the seven years pastorate there 161 were received in the church—91 on confession and 70 by letters. 66 were baptized, 22 of whom were adults. Twenty-eight marriages were solemnized and fifty-seven funeral services conducted.

The character of this energetic and devoted man was amply illustrated here, as it had evidently been through his whole life, by

the way he went to work in this new field. Our church at once felt the strength of his personality and the result of his unceasing activities until he was physically obliged to lay his work aside April 30, 1910 to the great regret of all concerned. His genial good-will and warm sympathy made him the friend of every one with whom he had dealings. His work and methods were thorough, and the earnestness and sincerity thereof commanded the attention of all. His work as a pastor can scarcely be excelled for faithfulness and devotion. In him there was never a note of independence. He loved his church and its work as he loved his own soul and often gave of his life for her life and growth. In appreciation of his faithfulness he was given a parting gift of seven hundred dollars when he was obliged to give up his work here.

Soon after settling here he was united in marriage to Miss Pearl Meredith Leanord of Yonkers, who proved to be in every way a most efficient helpmate, and without whom it is but fair to say he could not have accomplished what he did in the Master's service. To this union were born three children, all of whom survive.

For a short time after resigning he, with his family, resided at Nutley, but, being employed by the Fidelity and Casualty Company as insurance examiner, and having proved his capacity for the work, he was soon given a special territory covering four southern states with headquarters at Atlanta, Ga., where he removed. But while on one of his business trips to Jacksonville, Florida, November 16, 1911, he passed from the body into the presence of his Lord while peacefully sleeping in his bed at the youthful age of thirty-nine. God's finger touched him and he slept.

Upon receiving the sad news of his passing the consistory promptly wired their sympathy to Mrs. Sigafos and family and offered them whatever service they might be able to render. The funeral services were held in our church, December 14th, at 10:30 o'clock. The consistory over which he presided while here acted as pallbearers. Finally, the body was laid away in a plot tendered the family by the church and which is being reverently cared for under the direction of the church. Assuredly it is becoming that here his form should rest awhile and then rise with those whom he so con-

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fidently committed to the care of Christ who is 'the resurrection and the life.' While it may have been a kindness to tender a burial plot to the family, our church has been signally rewarded by his hallowed dust being entrusted to its care, and an honor conferred upon it by the family gratefully accepting it and here making a deposit richer to them than any treasure ever entrusted to any bank in the world.



REV. FREDERIC E. FOERTNER

REV. FREDERIC ELMER FOERTNER

Only a few months elapsed after the resignation of Dr. Sigafos when a call was given to and accepted by the Rev. Frederic Elmer Foertner, then settled at Rochester (Accord) N. Y., where he succeeded the writer, who had been laboring there as a licentiate, and in 1925 the writer succeeded him at Pompton Plains. Mr. Foertner was born at Hurley, N. Y., February 7, 1878, of Godly parents whose

Christianity was real. As a child, youth and man, and later as a minister, he was highly respected and admired by all in the community in which he was born and reared. Always industrious, genial in boyhood and youth, he showed early the eagerness and purpose in Christian work that was to make him a successful minister. Before actually entering upon his preparation for the profession of his choice he served a small mission among the hills of his native town where both white and colored people appreciated his work among them.

Directly after Mr. Foertner's installation he did quite the unusual by submitting to the consistory his resignation "to take affect upon its being accepted by consistory." But the consistory never found it evidently necessary to accept it; hence he remained until he himself thought it wise and best for all concerned to give place to another, while he engaged in other work—that of Classical Missionary of the Classes of Westchester and Poughkeepsie, for which he was admirably adapted and in which he believed he could do a more effective work.

During Mr. Foertner's fourteen years here three hundred and forty-three persons were received in the church, the largest number of any one year was thirty in 1922. Among other attainments achieved was the formal organization of the church at Lincoln Park. In 1916 this proposition was placed before the consistory by representatives of Lincoln Park. The movement was viewed with favor and the use of the chapel willingly accorded for that purpose on a ninety-nine year lease at one dollar a year, or so long as it is used for religious worship. In January of the following year the church was organized by the Classis of Passaic and letters of dismission were given to twenty-six persons for transference, accompanied by the good wishes of the mother church for a successful organization. Since then title to the property has been given the congregation at Lincoln Park by the mother church.

In evidence of appreciation of his services Mr. Foertner's salary was advanced from \$1,300. to \$1,500.00 in 1918, and in 1920 it was increased to \$2,000.00. Supplementary to that a gift of two hundred dollars was presented to him and his good wife on the anniversary of their marriage.

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Apparently Mr. Foertner was anxious to have the people cultivate the habit of using the front pews and thereby spare his voice and hopefully establish a more genial atmosphere in the services. Presumably verbal entreaties and personal solicitations were unsuccessful, for the committee on ushers were authorized to close the three or four pews in the rear at the evening services by use of a rope as another attempt to have the front pews occupied. Just what the results were of this seemingly extreme measure the records do



Lincoln Park Church

not state, but it is fair to assume that the ropeless pews nearest the entrance were religiously chosen.

Then there arose an agitation to establish a free pew system, void of rental charges and all restrictions that tended to perpetuate class distinction. Prior to the every member canvass questionnaires were sent to each pew holder with appropriate literature seeking to secure from them their respective attitude in the matter, and to learn of their willingness to support the church financially as generously as under the system then in use. The appeal was graciously received

and the great majority gave assurance of continuing to contribute to the church as generously, if not more so, with every pew free to all. Accordingly, the rental system of pews in our church was abolished June 26, 1922, hopefully never to return.

Of the loyal patriotism that characterized our Township during the World War we have already made appropriate mention, but it may not be unseemly to state that our church purchased Liberty Bonds in the amount of four thousand dollars. Also this comforting statement: "Judging from many letters received, our boys are as active in God's work in France as they were at home, and those who have returned show marked moral and spiritual growth. While we have greatly missed our young men in the church and Sunday schools, the home fires have been kept burning brightly and we bow in reverent gratitude to the Father of all mercies."

In 1917 the much mooted question of somehow providing suitable accommodations for our Sabbath school and social activities was again brought to the front. The more favorable plan then seemed to be that of enlarging Grace chapel rather than building a new and separate building. A committee was forthwith appointed at a congregational meeting, composed of the presidents of the different church organizations, to devise plans for securing the necessary funds. Plans were then drawn and specifications prepared to be submitted for estimates by an architect, the cost of which was \$165.00. Later the committee reported that the cost of the proposed addition would be about twelve thousand dollars. This amount seemed beyond ability to attain. It was then resolved to have another estimate with the material to be of frame with stucco finish instead of brick as at first proposed. Here the interest seems to have abated, and no definite plans were adopted during Mr. Foertner's pastorate.

In 1914 was celebrated the rebuilding of the church one hundred years before. It was one of the Red Letter days in the history of the old church at a time when it was in a flourishing condition, for which the worshipers were not loath to give full credit to the young and energetic pastor who conducted the services and gave a brief historical resume of the organization. The event brought together people from all parts of the flat-lands and the surrounding mountains and neigh-

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boring vicinities, while many came miles to share the festivities and meet acquaintances of former days whom perhaps they had not seen for many a year. Fully three hundred participated at the Holy Communion service and in the evening listened attentively to Mr. Foertner's historical sermon. Both the exterior and interior of the church were decorated in national colors, while the stars and stripes floated



Celebration of Rebuilding of Church.

from the flagstaff on the opposite side of the road. A free luncheon was served by the ladies. Greetings were extended by ex-pastors and those of neighboring churches, while the Scriptures were read by an eight year old boy, Orville Sigafoos, a son of the former pastor. A musical program, specially prepared for the occasion, was ably rendered. All proclaimed the event a complete success and full of mutual enjoyment.

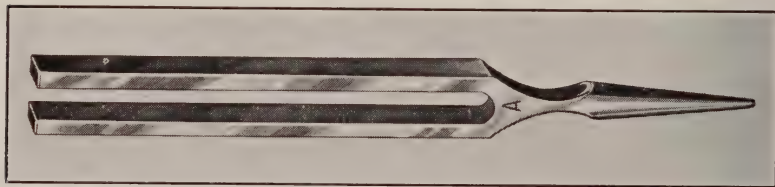
With such days of joy and gladness there came other days in the minister's life that are clouded with disappointment and cause

unpleasant voids to be filled. Such a day was recorded in the passing of elder Lorenzo Ryerson who was one of the pioneers in Sunday school and religious work in the Pequannock district of the congre-



ELDER LORENZO RYERSON

gation. It was he who, with Abram Doremus, organized the first Sunday school in that community in the upper story of the grammar school building, since destroyed by fire. He had been a member of



Tuning Fork used by a singing-school teacher.

our church for sixty years and at the age of eighty-one he was promoted to the church triumphant. His life was favored with peculiar

usefulness, in that he served in the church choir for forty-eight years, during thirty-four of which he was its chorister. It is from the inspiration that such lives give that faithful hearts are prompted to sing, "Faith of our fathers, holy faith, we will be true to thee till death."

July 15, 1928 a Christian flag was placed in the church as a memorial to Mr. Foertner in appreciation of his fourteen years of devoted and consecrated service here. The speaker on that occasion said: "A memorial, service immediately following the death of Mr. Foertner should have been held in this church. But with the passing of that observance a happy suggestion is today being realized in dedicating this Christian flag to our brother's sacred memory. There is no work in life in which fitness depends so largely on character as that of the Gospel ministry. Genius might set her seal on the spoken word, and commonplace truths may shine with new lustre; knowledge might buttress the truth with facts and arguments; imagination might clothe the Word with beauty so as to kindle the delight and awaken the emotions of hearers; zeal might bring systems and efficiency into every department of ministerial labor; yet all these, separated from goodness of character, do not render one a good minister of Christ.

A lawyer's argument in a court of law is not vitiated because the speaker may be an unjust and wicked man. A physician ministering to the sick prescribes his remedies, and nothing in his bearing or character can possibly change the effect of his medicine on the health of the patient. But when we come to the work of the Christian ministry we find that the effect of spoken truth is dependent on the character of the speaker. The truth is indeed a shot fired from the cannon, but the force that sends it forth with effect lies hidden in the heart of life.

It is one of our joys today that we can trace the life of our revered friend without being disturbed by memories of glaring faults and deficiencies. It is our privilege to review today a life which suggests memories that are pleasant, ennobling and assuring. Faults are transient and will pass away; but virtues are eternal. Faults are accidents of Christian manhood and lingering traces of a corrupt nature fast sinking into death; but virtues are signs of the budding of that

immortal life which Christ gives us and which will grow and bloom in the after-world.

I know of no higher eulogy to give of the Rev. Frederic E. Foertner than to say, "He was a good man and a Christian." How justly appropriate, then, to place this Christian flag in the old church which he loved so dearly and served so faithfully for fourteen years! How beautifully he exemplified the motto of that flag in his loyal allegiance to the Savior for whose kingdom it stands and earnestly proclaimed that spirit of brotherhood which unites all mankind in service and love. Mr. Foertner's life was not marked by any one overshadowing excellency, but by the happy blending of many excellencies that produced a marked symmetry in his character. With him the intellectual did not overtop the moral and emotional. In him self-assurance was beautifully allied with humility and fervor was nobly controlled by sobriety. May I say that he was not an enthusiast, but an earnest man; not a reformer sent to destroy, but a wise builder; not isolated from his fellow men by reason of any extraordinary gift, but he touched men at many points and walked with them in familiar fellowship, all of whom consciously felt the touch of a holy presence. And, though this Christlike life has ended its earthly career, yet it speaks. There are echoes of his words still in your memories, while the imprint of his influence is still on your life. Some of you were brought savingly to the Master by him and walked in tender fellowship with him in pleasant places; may you keep his memory sacred by cherishing his spirit and emulating his example and by renewing your covenant with his Lord today as we dedicate this beautiful flag to his memory."

Having been appointed, as before stated, Classical Missionary of the Classes of Westchester and Poughkeepsie, Mr. Foertner resigned August 4, 1924. The consistory at once passed the following resolution: "Be it resolved that, while we regretfully accept the decision of Mr. Foertner to sever the pastoral relations because he feels a greater call to usefulness elsewhere, we are sorry to release him, and we hereby express our sincere and prayerful wishes for a happy and useful future in the service of his Master. Not forgetting, also, his devoted wife whose good works and personality have won an unfor-

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getable place in the minds and hearts of our people." He and family were given a farewell reception when a substantial gift was presented him by the consistory.

But a wise Providence directed that his work in his new field should be brief, for in less than four years he was called to his eternal reward.

Relative to his death the consistory, March 18, 1928, passed the following resolutions:

WHEREAS, Our Heavenly Father, on the 14th day of March, 1928, took unto Himself, Rev. Frederic E. Foertner, who for fourteen years was pastor of our church, we the consistory of said church, do hereby

RESOLVE, That we first of all thank God for the many years of useful life given our brother while he was our beloved pastor:

RESOLVED, That we bear record of our regard for him who earnestly proclaimed the truth of God in all its purity and simplicity; that he truly believed in what he did, and did it well; that his outlook upon life was ever of the broad, cheerful and hopeful order, and, as a faithful pastor, he patiently and prayerfully labored for the welfare of his flock and shared with them their sorrows and their joys;

RESOLVED, That we gratefully acknowledge his Christian devotion, his faith in God, his life of purity, his conscientious discharge of his duties as a minister of the Gospel, his loyalty to the church he served and to Jesus Christ, the great Head of the church;

RESOLVED; That we honor ourselves in paying this tribute to his memory, and that it is a great comfort to know that such lives never cease their blessed ministrations; that to have known and loved him is to be richer and happier, while to look forward to such precious fellowship is one of the greatest attractions of the Christian life.

RESOLVED, That our sympathy be extended to his helpmate who so ably ministered with him in such loving devotion, and to the children in their loss and sorrow:

RESOLVED, That a copy of these resolutions be sent to the bereaved family; that they be recorded in the minutes of our church and published in the CHRISTIAN INTELLIGENCER.

Owing to the personal associations and close friendship between

the author and Mr. Foertner from youth up, it seems but fair that I be allowed space in which to bear record of his merits and nobility of character. We were born and reared but eight miles apart and were associated in our younger days in the same Classis and later in the Seminary. Following a gracious revival at Accord, N. Y., when sixty-four were hopefully converted and on a single Sabbath united with God's church, I concluded to sever my relations with the commercial world and return to the Seminary to complete my theological studies and devote my whole time to the ministry. To properly care for and train this small army of converts it was highly essential to select for their leader one who was deeply spiritually minded and thoroughly consecrated to His service; also one with evangelistic persuasion. Hence, the reason why my personal friend, Mr. Foertner, was chosen from a number of candidates to undertake this vitally important task. His record in that church proves beyond a shade of doubt that no mistake was made in the selection.

I may be thought to exaggerate his merits, but it is difficult to hold the pen steadily when portraying a man so uncommonly amiable. You loved him even upon a first interview, and you could not withhold your love after it was bestowed. So amiable were his manners, so undoubted his piety, so acceptable his service and so flattering were his prospects as to his usefulness in the church that we cannot but mourn that such a man is removed. In the whole list of pastors of the old church it is not probable that there was one who was more affectionately regarded than this man, whom every one esteemed as the beloved. In his intercourse with his fellow men he was affable, cheerful, and gave to every one the impression that he had a warm and affectionate heart. When others criticized and faltered, when interest wilted before difficulty and discouragement, when financial anxieties darkened the horizon, he, the chief burden-bearer, kept the fire of his loyalty burning with the pure flame of undiminished ardor and hope. So indelible were the impressions left by the spirituality of his devotions that his memory is embalmed in the gratitude and veneration of the whole church. There is an ache in our hearts and a void in our fellowship which must abide. And yet all the while we rejoice that the church raises up such men to enrich

and inspire mankind. Today a bend in the road hides him, but he remains of our company, a little in advance as he passes into the enjoyment of that unity for which he labored diligently and well.

“EXCEPTIONAL CONSISTORIAL RESOLUTIONS”

In the reading of the acts of the various consistories from the earliest recorded to date a number of interesting resolutions were discovered which would not find an appropriate connection with the historical facts, but are of interest in comparing the customs of that day with the present. Hence, we are departing from the usual and introducing an innovation which we choose to style “Exceptional Consistorial Resolutions. “The names of persons referred to will of course be omitted.

1814. “In consequence of the gross violation of duty of which you were yesterday guilty, both as a citizen and a Christian, in traveling on the Sabbath, I immediately commence against you a civil process, and shall then call the congregation together and there publicly, before God and the people, will plead and vindicate my cause unless you call and give me reasons for your conduct as shall be satisfactory.” (NOTE, the original letter containing the above notice we have in the church files.)

Sept. 25, 1807. “Resolved in this meeting that and elders, be a committee to wait on and to request him to attend to the duties of his office as clerk and deacon, and in case he should refuse so to do, then to resign.”

Aug. 24, 1809. “The Rev. laid on the table the following objections as weighty reasons why should not be ordained elder of said church as under those circumstances, namely, that he has since the year 1793 under the administration of the minister neglected and refused to attend the ordinance of the Lord’s Supper. 2nd. He has said that it was not the duty of the minister to reprove his members for staying home on rainy days as a vice; that there was no sin in it. 3rd. He has uniformly returned home on the Sabbath with his family after the first sermon, which in a private member is a precedent of an evil tendency, and much more so in a ruling elder.”

Feb. 1, 1814. "Resolved that the clerk receive ten dollars per year as a compensation for leading the music. That the money be raised by the trustees of each church and his pay to commence from the 1st of September, 1813.

At the same meeting Mr. came forward and paid consistory \$9.00 for the pasture of the parsonage lot for the year 1812. Mr. likewise came forward and paid \$6.12½ for the pasture of the parsonage lot until the 25th of December, 1813. The above moneys paid by make together \$15.12½ in the hands of Rev. as part pay for his services."

March 1, 1814. "Consistory resolved that the 27 bushels of oats due the consistory from the Rev. be given to him as a present in consideration of his past services."

BAPTISM OF ILLEGITIMATE CHILDREN: "Classis taking this subject into consideration, resolved to adopt as their rule the Act of Synod of the year 1780. Namely, that the mother of such children shall previous to its being admitted to baptism make confession of her crime and promise amendment in the presence of the consistory of the congregation where she resides."

"The Classis recommends to the ministers belonging to this body to discountenance as much as possible the celebration of marriages on the Sabbath, as all who have a tender concern for the glory of God and the sanctification of His Holy Day view with regret that the ordinance is solemn, lawful and holy, yet solemnized on the Lord's Day usually converts it into a day of festivities, mirth and vain conversations."

Oct. 4, 1814. "It was resolved that all the youth of the congregation under twelve years of age should learn the primer catechism and recite it in school, and that all above twelve should learn the Heidelberg catechism and recite it in the societies."

Jan. 3, 1815. "Resolved that as the three districts of the congregation enjoy equal privileges, they must contribute in equal proportions to all public expenses, and that their equal rights in the parsonage be particularly specified."

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May 4, 1816. "It is resolved that be a committee to put out on hire the lot round the parsonage house, and to take particular care of the grain on said lot lying in Bergen County, and that the committee shall be satisfied for their trouble."

July 1, 1816. "It is resolved that the lower seats in the church be taxed \$1.50 on each seat agreeable to the appraisement of the pews in order to defray the expenses of repairing the steeple."

June 24, 1826. "The consistory met with the *male* members in communion, when the following persons were chosen as elders and deacons."

Nov. 6, 1829. "Resolved that hereafter a collection be made in the church once in every three months to defray the incidental expenses of the consistory."

Feb. 5, 1833. "Resolved that be a committee to agree with some person or persons to lead the music in the church, ring the bell and make the fires."

May 5, 1833. "It having been stated to consistory that has walked inconsistently during the past year, a committee was appointed to wait on him and urge him to repent."

Sept. 14, 1833. "Resolved that the relationship between and the church remain for a season as it has been until the consistory shall see whether he reforms, but that he be requested not to come to the Lord's Supper."

Sept. 11, 1833. "The case of was reopened, and it was discovered that his name was not to be found on the list of the church members. It was therefore resolved that the case be dropped." (NOTE: The last three items refer to the same person.)

May, 1834. "It was stated to consistory that the church burying ground is fast filling up and that persons were from time to time brought from other congregations and buried, when it was considered as to whether it would not be proper to require a small compensation from those who brought their deceased friends from a distance."

Nov. 13, 1835. "The attention of consistory was directed to the case of a member of the church who had married her deceased sister's husband about three years ago, and had still been permitted to enjoy the privileges of the church."

Nov. 16, 1836. ". met with consistory and answered the charge of intemperance by confessing that he had been once intoxicated, but did not recall that he had drunk too much more than that once. One of the witnesses testified that he saw descend from a wagon and stagger, and that he considered that he was in liquor. Another witness testified that Mr. was not in liquor."

Jan. 6, 1838. "Certain members were cited before consistory to answer the following charges brought against them. First, that they had for some time neglected attendance on divine worship. Second: That they had been in the habit of attending frolics, and especially that they were at a frolic near Montville on a certain evening, in consequence of which they have acted in an unchristian manner and unbecoming to their profession."

May 30, 1822. "Resolved that be appointed to lead the music and be allowed \$10.00 per annum, and that each member of this body shall prepare a list and endeavor to procure subscribers to secure the said sum."

Jan. 11, 1825. "Resolved that the pews belonging to the church be hired out at public vendue on the first Monday of February at eleven A. M."

March 5, 1827. "Resolved that be sexton and allowed \$8.00 per year for his services."

May 12, 1827. "The committee appointed at the last meeting reported that they had sold the parsonage lot in Bergen County to for \$1,110.00."

Nov. 6, 1829. "Resolved that from this time no more charges be made against persons belonging to this congregation for burying their dead in our church yard."

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Jan. 26, 1841. "Resolved that the parsonage be painted as far as the materials on hand go."

Jan. 7, 1845. "Resolved that Mr. have the privilege of cutting 300 or 400 rails at the rate of \$2.50 per hundred."

Dec. 6, 1845. "A letter by one of the members of the church was presented to consistory, giving his views as to the use of a bass viol in the church. The meeting of consistory was called to decide whether this miserable instrument should be used by the choir during the divine services. The minds of the members of the church being divided on the subject and thereby causing a serious difficulty in the congregation, the consistory, after seriously deliberating, resolved that the bass viol may be used by the choir for the present in connection with singing in the church; also that at least two of the tunes that are sung in the course of divine services shall be such as are familiar to the congregation."

Apr. 4, 1846. "The consistory having learned of further opposition to the use of the bass viol, unanimously passed the following resolution: 'That hereafter we dispense with the use of the bass viol in connection with the singing in church, and that the choir be requested to continue their services in conducting and aiding the singing in connection with the divine services'."

April 25, 1846. "The choir refusing to sing unless the bass viol be permitted to be used, the consistory canvassed the congregation to learn the sentiment of the MALE members respecting its use. As they found the majority to be in opposition, these facts were mentioned to the choir."

July 6, 1846. "The consistory, after considering the impossibility of conducting the singing in the church under present circumstances, and that the choir, if allowed to use the bass viol, would again engage in singing; resolved that permission be granted to use the bass viol in church services."

July 12, 1846. "A paper presented, giving notice of intention to appeal to Classis against the above resolution and the procedure of

consistory in reference to the use of the bass viol was read. To answer the charges a committee was appointed to represent the consistory in their defence before Classis."

Aug. 31, 1846. "Resolved that in event of the choir not being willing to dispense with the use of the viol, that a committee be appointed to visit the MALE members of the church to ascertain whether they will unite in hiring a chorister to sing in the body of the church."

Sept. 12, 1846. "The choir reports that they are unanimously unwilling to comply with the suggestion of consistory."

Oct. 4, 1846. "The choir states they are willing to sing without viol, provided that those who have sustained them in its use were willing."

Oct. 10, 1846. "The committee appointed to learn the opinion of the male members of the congregation relative to hiring a chorister to sing in the body of the church reported that the majority are unwilling and opposed."

Nov. 24, 1849. "Resolved that we sell burial lots at the rate of \$1.00 per foot in length, and that the consistory meet Saturday afternoon at one o'clock at the church to attend to the sale."

May 9, 1850. "Resolved that the circle in the center of the new burial ground be appropriated for the burial of the ministers of this church and their families.

Resolved that hereafter the sexton be directed to require the payment of from 50c to one dollar, at his discretion according to the size, for all persons buried in the grounds attached to the church who are brought from other places and not belonging to this congregation."

Sept. 8, 1855. "A proposal is received by a member of the congregation to serve as chorister for one year and teach a congregational singing school for twenty-six nights for \$50.00. Proposition declined."

Oct. 13, 1855. "The consistory is offered the services of one to act as sexton for one year, to furnish the coal and oil, wine and bread,

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keep the church clean and do very small jobs such as repairing windows, etc., for \$75.00."

Dec. 26, 1859. "Resolved that any person not belonging to our congregation desiring to use the church on any day of the week except Sundays for funerals, shall pay the sum of \$2.00, and if necessary to warm the church, then \$3.00."

May 13, 1867. "The horse belonging to the congregation sold for \$60.00, payable in one year with interest."

1869. "The amount raised during the past year is three times as great as it was the year before, and in excess of the best year in the past history of the church by at least \$150.00."

Jan. 6, 1877. "The sexton agrees to care for the church building and the graveyard for one year for one dollar a week."

May 5, 1884. "Resolved that the salary of the treasurer be reckoned at the rate of 1% of the funds collected."

Feb. 1, 1886. "Committee reported schedule of prices for cemetery plots to range from \$10.00 to \$30.00."

Aug. 20, 1888. "For the relief of a destitute family in our church it was resolved that a collection be taken on the first Sabbath of each month."

Apr. 8, 1889. "Committee reports of having received an offer of \$400.00 for the wood on the parsonage lot."

Oct. 1, 1894. "The old fence taken down in front of the church sold for the sum of \$5.31."

May 6, 1895. "Resolved that the treasurer receive 5% of the collections in the envelopes for his trouble."

June 18, 1853. "Resolved that the grass on the parsonage grounds and the burial grounds be gathered on shares; our part to be put in the barn for the use of the minister."

Oct. 5, 1914. "Permission to use chapel for suffragette meetings was refused."

ANNIVERSARY MEMORIAL — 1736 - 1936

Motion to pay \$22.60 for loss of automobile tire stolen while at church services.

March 5, 1900. "Resolved that the cemetery committee lay an assessment on the cemetery plots to procure funds for the care of the ground."

June 3, 1901. "Receipts for pew rents \$1,179.00."

Jan. 27, 1902. "Treasurer of the cemetery committee reported that he had received from lot owners \$102.00 and had expended \$194.22."

March 8, 1905. "It was decided to offer the old organ for sale for \$100.00."

April 3, 1905. "Resolved that the resetting of tombstones be placed in the hands of the organ committee."

A Comparative Statement of Receipts for the years of 1897 to 1935 respectfully:

	Current expenses and benevolences.	Cemetery
1897	\$ 1,316.00	\$ 430.50
1898	1,122.00	161.00
1899	1,989.00	76.00
1900	1,550.00	93.00
1901	2,462.00	130.00
1903	1,650.00	345.00
1904	1,457.00	274.00
1905	1,688.00	246.00
1906	1,814.00	135.00
1907	1,619.00	215.00
1908	1,725.00	170.00
1909	2,002.00	212.00
1911	1,903.00	290.00
1912	1,715.00	412.00
1913	2,463.00	381.00
1914	2,349.00	512.00
1916	2,484.00	495.00

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1922	4,380.00	1,275.00
1923	5,746.00	1,848.00
1924	5,213.00	1,069.00
1926	21,031.00	1,781.00
1927	12,042.00	1,919.00
1928	46,863.00	2,189.00
1929	16,244.00	2,323.00
1930	13,293.00	7,809.00
1931	11,994.00	6,967.00
1932	11,661.00	4,346.00
1933	9,827.00	5,490.00
1934	9,905.00	8,787.00
1935	8,442.00	7,436.00

Jan. 12, 1857. "Resolved that the sum of seven hundred dollars be raised by assessment on the pews on the lower floor for the purpose of repairing the church. The assessment to cover the required amount."

THE PRESENT PASTORATE 1925—1936

You have now followed me to a period in the history of our church within the recollection of nearly every person in our congregation. The pastor of the period we are now entering is the present incumbent. Hence the time is yet to come to form an estimate of the character, or to sum up an accurate and complete record of the present pastorate. Therefore, a statement of facts occurring between 1925 and 1936 will be all that is expected previous to the close of our narrative.

Those who constituted the nucleus of this church and bore bravely its earlier and heavier burdens are not now with us. Other generations have come up to enjoy what other hands have wrought. Such is the order of nature and of providence. We inherit from our fathers and from the generations that have gone before us. The Nehemiahs who, amid many discouragements built the first temple, have gone to worship in the upper temple, not made with hands, and we abide to speak of their noble self-denial and self-sacrificing endeavors.

In recounting whatever achievements attained during the period now under consideration I am certain that any allusion to my own part should be very simple and entirely free from any credit whatsoever. Indeed, I can lay no claim to the slightest achievement, for the simple reason that, had I consulted my own pleasure, ten years ago, not I, but another would have traversed with you this decade. Gladly would I, as we reflect upon those ten fleeting years, let every other feature go by default if I could the more give prominence and living power to the marvelous loyalty and constant service of the rank and file of the congregation, in which each has done what he was fitted to do and all have worked together, thereby resulting in a certain flexibility and force of movement in which no common good has been lost. Therefore, will the reader please feel assured that it is the desire of the author that this part of the survey of our church's history be distinctively a tribute to those who remain and to those who are today living yonder, who toiled with us so faithfully while in the flesh. Especially would I echo the beautiful fame which has legitimately come to our ladies in their offices of hospitality and social courtesy; and with them include the different auxiliaries of our church and community in their untiring and courageous support given with an unstinted hand.

Nor would I forget to mention the heroic men who, in an official capacity, have invariably met every problem with a fealty of support and a tenderness of feeling; who have been tolerant of deficiencies and patient with failures; who have acknowledged that underlying spiritualities must bring our spirits into obedience to the perfect will of Him alone whose reign throughout the universe becomes more apparent with every generation. They were men who have tried to have a cheerful church and to cultivate the conviction that the gladdest, the brightest and the happiest thing in all the universe is the Christian religion. For whatever real success, material or spiritual, achieved during this decade, to them rightfully belongs no small share of credit.

A casual retrospective survey of this period will clearly indicate an endeavor to build up a plant, not only abreast, but ahead of the times, and thus equipped for future growth. It were folly to do

things as they were done fifty or one hundred years ago. We might as well be ploughing with Elijah's crooked stick, or go into battle with Saul's armor, or prefer a canal boat to an express train as to be clinging to old things. The church of God ought to be ahead of the times as far as the cross of Christ is ahead of all human invention. Paul was a thousand years ahead of the day in which he lived, while the swift-footed years that have passed since Martin Luther died have not yet arrived at his grave. To be discussing old issues, arraigning Nero and hanging Absalom and striking the Philistines with



Consistory, April 1, 1926.

Shamgar's ox-goad when there are iniquities to be slain is about as useless as hunting with blank cartridges. Hence, an honest endeavor has been made to discard the Sunday clothes of sickly sentimentality and to wear the dress of an active, earnest Christianity; to eliminate the idea of making the church of God a banking institution or of applying to the immortal interests of men the tests of the Stock Exchange.

And yet, whatever has been accomplished of value has been due to the divine blessing that has rested upon our imperfect efforts. If

we would be severely critical of the best we have done, we would see that, judged from any high standard, it has been bungling work at best. But over against that confession stands the conspicuous fact that God has used the service rendered so that the results have been something of which we need not be ashamed. The work that has been ours has in a far larger sense been His who has blessed it. For this we are truly thankful.

Directly after the retirement of Mr. Foertner from this charge various candidates occupied the pulpit with a view of finding an acceptable successor. November 10, 1924 a congregational meeting was held to make a selection if possible. But, although a majority was in evidence, it was thought wise to hear a few more before issuing a call. Hence, all but one of the former aspirants were no longer considered, and other applicants were given a hearing. And on the evening of January 13, 1925 another congregational meeting was held for the same purpose, with the result that the one who did not aspire for the position and never made an application for even a hearing, was for the second time given the majority vote. The call was formally extended, January thirteenth, duly signed by the entire consistory and attested by the late Rev. C. J. Fingar, then of Little Falls. The call was on the 8th of February declined, owing to the bigness of the task and insufficient working facilities. But the pulpit committee, not disposed to consider the declination as final, afterward succeeded in having the elected and his wife to spend a Sunday on the ground and occupy the pulpit. Again the call was rejected; this time verbally from the pulpit. But pledges and plans were then made that would permit only a moral coward to remain obstinate, and the invitation was accepted and work begun on Palm Sunday, April 5, 1925, with the understanding that the contract should terminate at the end of ten years from date at least. And when that term expired the resignation was given the consistory to be accepted at their discretion.

The ten years have been full of activities and graciously blessed.

The following is a brief summary: Accessions to church membership, 375. Baptism, 153. Marriages, 79. Deaths, 138. About \$100,000.00 have been expended for improvements, including \$21,000.00

of the \$28,000.00 perpetual care fund of the cemetery. A little more than another \$100,000.00 for current expenses and benevolences have been contributed, thus making a total of about \$200,000.00, or a yearly average of \$20,000.00, and we have no unpaid obligations.

The entire property is in excellent condition, notwithstanding the church building has stood for more than a century and a quarter in its massive proportions, thus testifying to the integrity of its builders and the watchfulness of each succeeding generation. And we may add that it will always attract attention on account of its noble proportions and commanding situation, as well as from the interesting associations which it awakens.

1925 was largely occupied in planning and otherwise arranging for the completion of projects anticipated, some of which for many years. In view of diversified opinions of long standing relative to some of the projects and the prejudice of others, the creation and development of unified sentiment were indispensable requisites for assurance against oft-repeated failures. A casual survey revealed so many necessary things to be accomplished, some of which seemed almost insurmountable, that the corresponding work involved in carrying them to completion represented a task too great to reasonably expect a consistory of eight men to undertake. Accordingly, on the fourth of May the consistory was enlarged to twelve men, carefully selected for their interest in the church and their progressive disposition.

The work of improvements began at the parsonage property, quickly replacing the old barn, pig sty and cow stable with a neat two-car garage, costing five hundred dollars; beautifying the interior of the parsonage proper by repapering and painting, replacement of the furnace and the kitchen range, removal of the Venitian inner-blinds, painting the exterior, replacement of the roof, removal of unsightly trees and the planting of ornamental shrubbery.

Some years before our church was requested in common with all others of our denomination to accept its quota toward the establishment of the Ministerial Pension Fund then inaugurated, but the consistory could not at that time feel that they were warranted in undertaking the obligation thus involved and laid the matter "on the table"

for future consideration. The quota assigned to our church was \$466.00 for five consecutive years. October 5, 1925, this obligation was assumed and the entire amount of \$2,830.00 was paid at the conclusion of the fourth year.

On the 28th of September the project of either enlarging Grace chapel or building a new church house was again brought to the attention of the consistory. In a state of almost desperation, intensified by the imperative necessity of having a building with adequate accommodations for Bible study and social activities where could be happily and comfortably centered in a modern home, the consistory secured architectural sketches, computed approximate cost, and developed a method whereby the undertaking could hopefully be financed.

The idea of enlarging the chapel was quickly eliminated because of insufficient ground space to enlarge the building except by adding a story thereto and providing a small room in the basement, part of which would be occupied by the heating apparatus. It was quickly seen that none of the rooms would be sufficiently large, while the inconveniences hitherto suffered would not be displaced, except in a measure too small to warrant the expense. Hence the attention was centered upon the removal of the unsightly horse sheds and the erection of a modern church house, and thereby also provide an additional building for a gymnasium or a residence for the sexton, including an office for cemetery use.

Every available opportunity and means for the development of favorable sentiment to this undertaking was jealously used, among which were the following two illustrations which appeared in our calendar Sunday, October 22, 1925.

With an estimated cost of \$40,000.00 a two weeks campaign to secure the first \$10,000.00 was launched Sunday, Nov. 1, 1925, beginning with an address by the pastor, setting forth the utter need of such a building, and an appeal at the morning services, netting \$10,620.00 in exactly twelve minutes. This included \$2,000.00 which the Sunday school had for years been gathering as a "building fund". Of this amount Mr. Edward H. Peek pledged \$2,500.00.

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.



"Shall We Try This?"



"It Can Be Done."

ANNIVERSARY MEMORIAL — 1736 - 1936

With this encouraging start the thirty year dream began to assume the proportions of a reality. The horse sheds were promptly removed, the lumber sold at public auction, netting \$37.25, and ground broken Easter Sunday, April 4, 1926, by the pastor with impressive services and \$23,000.00 secured for its cost. The Neighborhood Club contributed \$1,500.00 of this amount, in recognition of which a room was to be assigned for the community library; and another gift of \$10,000.00 by Mr. and Mrs. Peck. In appreciation of



Breaking Ground Easter Sunday, April 1, 1926.

this gift by Mr. and Mrs. Peck the consistory wanted to furnish one of the reception rooms as a memorial and place over its door a suitable plate; but that idea was unselfishly objected to by the donors in the following words: "While we appreciate the offer of consistory, it is contrary to any thought we ever had, and therefore request that you dismiss the idea."

An architect was then employed, specifications and plans of Dutch colonial type in keeping with the architecture of the church were made and accepted; and then estimates were invited. The es-

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

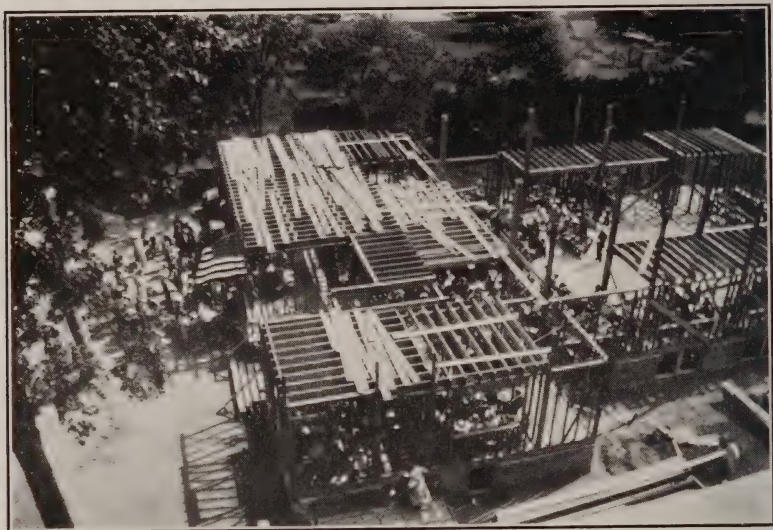
timated cost of the building proper was \$39,000.00; but of the bids received April 26th the lowest was \$44,953.25 and the highest \$60,793.00. This amount seemed beyond our ability, some changes were made in the specifications and the four lowest bidders were invited to submit other estimates, and May 24, 1926 the president and clerk of consistory were authorized to sign the contract as per plans and specifications to the lowest bidder, who was the late S. E. Vaughan of Butler, N. J., the amount of which was \$39,856.60, not including the excavation which was done by Mr. Harry B. Hearle as his contribution to the project.



Church House as First Designed.

With the excavation completed, the foundation finished and the frame of the building constructed with the first floor laid the cornerstone services were held Sunday, August 8th, 1926. Invitations, attractively engraved and carrying the picture of the church with the proposed church house, were then sent to hundreds of past and present worshippers of the community and surrounding vicinities, a copy of which follows: "The Consistory and Congregation of The First Reformed Church, Pompton Plains, New Jersey, cordially invite you and family to unite with them in services appropriate to the laying of

the corner-stone of their Church House, Sunday, the eighth day of August, one thousand nine hundred twenty-six, at three o'clock."



Church House in Course of Construction.

The following is a copy of the program of the services:

Selection - - - - - Orchestra

Doxology

Invocation - - - Rev. Frederic E. Foertner

Hymn: "How Firm a Foundation"

Scripture Lesson - - - 1 Peter 2:1-9

Anthem: "I Will Magnify Thee"

Congratulations

Statement of Treasurer of Church House Fund

Offering

Address by Rev. Harry L. Bowlby, General Secretary

Lord's Day Alliance of the United States

Coins and Records Announced, contained in copper box
and placed in corner-stone by David Young

Laying of Corner-Stone by the pastor

Hymn: "The Church's One Foundation"

Benediction

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

The copper box in the corner-stone contains the following:

A copy of our Church Directory and Annual Financial Statement as of April 1st, 1926, carrying a picture of the church proper, a photograph of the pastor, a picture of the consistory, the names of our church officers and standing committees, the name and address of every member of our church, and the signatures of each member of the consistory subscribed in their own hand-writing.

A copy of our church calendar containing announcement of ar-



Laying of Corner-stone.

rangements for the services of laying the corner-stone of the church house. Date of calendar, July 18th, 1926.

A copy of the printed invitation to the services of the laying of the corner-stone of the church house, Sunday, August 8th, 1926, at three o'clock.

A copy of our church calendar with patriotic order of services held in our church Sunday, July 4th, 1926. On its front page it car-

ries the photograph of the father of our country, George Washington.

A copy of the circular letter sent among our families and congregation under date of October 22nd, 1925, giving description of the proposed church house, the financial plan, and announcing the first week in November as the time when a canvass will be made for subscriptions to the church house fund. On its front page it carries a suggestive picture of an antiquated chapel. (See picture on page 181.)

A historical article referring to the history of our church house, published in the Paterson Press-Guardian under date of August 2nd, 1926.

A copy of the financial statement of the church house funds to date.

Extracts of a historical discourse delivered at the reopening and dedication of our church November 22nd, 1871, by a former pastor, the Rev. John Van Neste Schenck. It was also an observance of the 135th anniversary of the organization of our church.

A copy of the program of the services for the laying of the cornerstone of the church house, carrying a photograph of the church proper and the church house in its proposed state of completion.

Letters of congratulation from the Rev. Jasper S. Hogan, D.D., a former pastor, and from A. Harry Moore, Governor of the State of New Jersey.

The name of the donor of the copper box containing coins and historical records.

Coins of the following denominations and issues:

1926—One dollar in silver.

" —Fifty cent piece in silver—Sesqui Centennial Exposition.

" —Twenty-five cent piece in silver.

" —Ten cent piece in silver.

" —Five cent piece in silver.

" —One cent piece in copper.

—Two dollar and half piece in gold.

1736—A one shilling piece in Great Britain coin.

" —A one farthing in copper of Great Britain coin.

(NOTE: It is interesting that the two English coins were issued the same year in which our church was organized.)

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

At this service the following poem written and delivered by a former pastor, the Rev. Frederic E. Foertner, is reproduced:

OUR CHURCH HOUSE AT POMPTON PLAINS

Today the fruitage of our toil,
Our answered prayer, as God ordains,
Behold, this building stands complete
For our church house at Pompton Plains.

Our youth for generations shall
With gladness coursing through their veins
Use this equipment furnished them
In our church house at Pompton Plains.

Great loving Providence, to Thee
Our thanks and praise in glad refrains
Shall echo down the ages here
In our church house at Pompton Plains.

To Sunday School to worship Thee
From many streets and paths and lanes
Thy children shall assemble here
To our church house at Pompton Plains.

Teach us, O Lord, to use aright
With ardor full that never wanes,
And always for Thy glory, Lord,
Our church house here at Pompton Plains.

Thine be the glory, Thine alone,
Whose kindly Spirit ever reigns
O'er us Thy children worshipping
In our church house at Pompton Plains.

The building in size is 84 x 42, with a cross section added thereto. The basement has a dining room with a seating capacity of two hundred; a modern kitchen with electric and gas equipment; two bowling

alleys which cost \$2,470.00, of which \$983.50 was contributed, a coat room, storage room, and boiler room. The main floor has an auditorium which, with the balcony, has a seating capacity of seven hundred, a rostrum 12 x 22 with two dressing, or class rooms 10 x 12 each; two kindergarten class rooms with coat room attached; ladies' rest room; men's rest room; vestibule and stairway. The balcony has two class rooms, with provision made for six additional ones when necessity requires; a large community library, and a reception room 38 x 15.

The whole building is completely equipped and neatly furnished, including four pianos, two of which are baby grands. The entire cost of the building and equipment, expanded, as usual, from an estimated cost of \$40,000.00 to \$54,000.00 when completed. Of this amount \$31,500.00 was paid before November 1, 1927, thus leaving a debit balance of \$22,500.00, the systematic payment of which had been provided by a financial plan terminating the entire debt in eleven years. But at the Thanksgiving Day service held in the church, November 24th, 1927, it became the exceptional pleasure of the pastor to make the surprising and almost stunning announcement that the entire indebtedness had been paid by the munificent gift of \$22,500.00 made by Mr. and Mrs. Edward Halsey Peck. The suddenness and largeness of the gift so astounded the large audience that for several minutes they could not really appreciate what had happened. It seemed almost like a dream suddenly flashed from a diseased brain unrelated to actual reality. But, upon recovering from the unexpected shock, great rejoicing followed, accompanied by a keen sense of gratitude to the gracious donors, the fullness of which could not be expressed in either words or demonstration.

The quiet and unassuming beauty of the Christian life of the donors of this bountiful gift was again evidenced by the lovely spirit that actuated them to return unto the Great Giver so large a portion of that with which He had entrusted them. The impulse prompting the giving of that which is temporal shows a preference for that which is eternal. It is not the exquisite feeling of poetry, but the inspiration of the religion learned from the Great Discerner of the heart Who sees every offering made in His name.

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

In recognition of this gift the consistory deemed an ordinary expression of gratitude inadequate to convey a true sense of the appreciation of itself and the congregation. Therefore, December 15, 1927, they passed the following resolutions:

BE IT RESOLVED: That, the Consistory of the First Reformed Church of Pompton Plains, New Jersey, acting in its official capacity in representing the congregation in its best interest and good pleasure does hereby recognize Christianity as the great parent of every agency by which men have benefitted one another: that its beneficence is a sturdy and enduring principle that finds expression in the lives of its followers. Be it further

RESOLVED: That we regard words insufficient to fully acknowledge such a munificent gift to a cause so sacred and which touches the hearts and sways the souls of the recipients: that we, in behalf of our beloved church, in accepting this gift with grateful appreciation, testify to the quiet beauty of the Christian life of the donors as evidenced by the munificence of this contribution; and, that we fervently pray that the best blessings of His providence may be vouchsafed unto them.

RESOLVED: That these resolutions be spread upon the records of our church and a copy be sent to the donors.

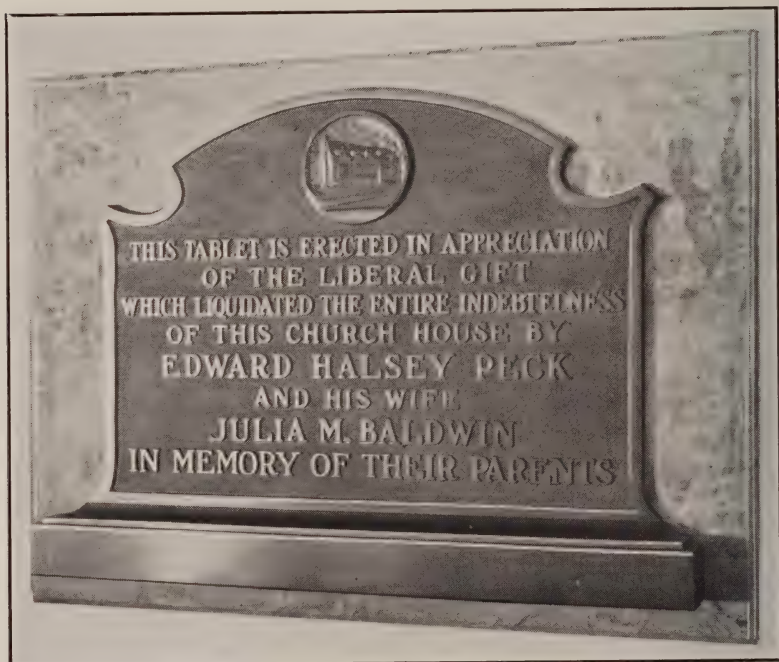
In addition to the above resolutions, and that we might have something that will remind future generations of this gift, a tablet has been placed in the church house as a further recognition of their generosity. It is of bronze set on Italian Verona marble with proper inscription and an indestructible medallion in which is artistically sculptured an exact reproduction of the building.

Sunday evening, February 12, 1928 the pastor gave the following address respecting this tablet:

The primitive form of a memorial is common to almost all nations. What child in Altorf but must have inquired respecting the statue of William Tell? or in Lucerne about the sculptured lion to commemorate the death of the Swiss Guards? or the massive and beautiful memorials to George Washington and Abraham Lincoln? And what child in the future life of this church and community for many,

many years will not inquire as to the significance of the splendid tablet on the walls of this room?

Crossing the Jordan dryshod was the great miracle of the entrance into Canaan. The memorial stones would remind the tribes of God's greatness and goodness, just as statues and tablets tell of something extraordinary having been done in the interest of the people to whom they concern. Hence, they are not simply a memorial, but



Memorial Tablet Placed in Church House in Recognition of the Thanksgiving Gift of Mr. and Mrs. Peck.

are also declaratory. The living voice accompanies the marble and the bronze that the voice of testimony may be complete, giving the event a more enduring memorial.

Without departing from the original significance of the monumental stones, we find in them today not really new lessons, but a new application of the old lesson. Our children's children and their children's children will ask the old question, "What mean ye by these stones?" The form which yonder tablet has taken partly answers

the question that will be asked by future generations, "What mean ye by this tablet?"

In its eloquent silence it declares that it is not all life to live and that we are heirs of an immortal life. In its symmetry and sincerity it preaches the need of truth in the heart of life and the world's need of the Gospel message. It declares that sin is the terrible fact in human experience and that no true thinker on moral problems will close his eyes to this fact. It is useless to trifle, for the evil remains. The enactments of legislatures will not remove it. We cannot refine it out of the world by giving it complimentary definitions. Cold is nothing in itself; it has no positive character; it is simply the absence of heat, and thereby only a negation. This definition is soothing to the philosopher sitting by his warm fireside; but the poor are freezing and dying in the bitter cold. Of course darkness is nothing; it is only the absence of light; nevertheless men will stumble in it, notwithstanding the mitigating definition. Sin is but little; it is only the absence of holiness; but it is also the absence of happiness here and heaven hereafter.

To aggressively combat the evil forces of sin and to declare faith in and duty toward the aggressive side of Christ's Gospel was the actuating motive of the donors who made possible the erection of yonder tablet. I speak with personal knowledge when I say that this was the controlling purpose of Mr. and Mrs. Peck when, on the evening of Wednesday, November the twenty-third, they informed me of their joint pleasure and gave me authority to make the announcement on the following Thanksgiving Day, which so astounded the audience that for several minutes they could not really appreciate what had happened. It seemed almost like a dream suddenly flashed from the diseased brain of a preacher, entirely unrelated to actual reality. Since then we have become partly reconciled to the greatness of the gift, and now we fully appreciate how inadequate is human ability to justly express in either words or demonstration the deep sense of gratitude we long to make known.

The actuating motive of the donors was not simply to liquidate the indebtedness of this handsome and practical building, but to facilitate the means of divine grace in lifting the community into the

stronger sunshine of hope and the promise of heaven that the Gospel might have its rightful place in every heart and shed its radiance over every home.

Then and there Mr. Peck expressed to me his only hesitant fear in making this gift. That fear he disclosed in the question: "Do you think that by our relieving the people of this entire indebtedness it will have the danger of causing them to become lax and lose the necessary enthusiasm to carry on the work with vigor?" You who were at that service on Thanksgiving Day may remember that the announcement was supplemented by sounding an alarm relative to that possible danger. Since then that same warning has been often repeated that the entire project may not become a curse rather than a blessing.

May our watchword ever be, On, O church of God! Forward on the divine mission until the kingdoms of this world shall lie at the feet of Jesus. Yonder tablet stands for that very spirit. We truly believe in aggressive work and are not to satisfy ourselves by singing "Hold the Fort," but to aggressively storm the fort until the greatest of all victories is gloriously achieved, and that this tablet may bear testimony to coming generations to the Christian spirit of this church and "bring them good tidings of great joy."

Truly, we are thankful for all which that tablet indicates; but again I speak with personal knowledge and say that the most pleasing way of expressing our gratitude to the donors is to praise God and give thanks "unto Him from Whom all blessings flow."

A person alone cannot be thanked, for if there is not a personal God behind these things, our grateful appreciation becomes a solemn farce. These symbols of God's gifts speak or hear our admiration only by poetic fancy. They are voiceless, except as God speaks through them. They are deaf, except as sounding boards which echo our praise and gratitude to God's ear. To be thankful we must look up to the eternal Father, "the Giver of every good and perfect gift." The smallest blessings we have come direct from God, though they may pass through many succeeding hands. God and good are realities, and he who never looks up and sees the hand that gives his good

and kisses back to the love that smiles behind the gift surely must abdicate his manhood.

We call him stupid who cuts down the grass of the meadows and sees no beauty in it and only counts the dollars it will bring in the market place; or who works in the field and notes not the daisies which crown the field with glory. But how does he differ in stupidity from the so-called scientist who sees in the world nothing but rocks and dirt, blind forces and soulless creatures—nothing more?

In the absence of acknowledgment there is danger in the quiet reception of good that the gifts will be considered commonplace and of mere right and the givers forgotten. To speak our thanks to another is not an empty act of courtesy. If we do not sometimes speak to those we love, we may forget our love. Words! Words only! How mean they are! But when they are borne out of the heart of true gratitude, they leap across the heavens to God's throne and awaken there a complacent joy.

Hence, it is easy to see that thanks to God for His good gifts is, in the minds of our friends of whom we are now thinking, the first and most appropriate manifestation of our gratitude. Such makes every acknowledged blessing a moral, ever uplifting the soul towards God in privileges of sweetest communion and transformation in God-likeness. Then let us earnestly strive and sincerely hope for the complete realization of that purpose indicated by the presence of yonder tablet—the consecration of lives to noblest endeavors and the application of the Gospel to the salvation of the individual, of society and the nation; thus helping onward a beneficent work “to break the bands and let the oppressed free.” Let us not minimize our obligated manifestation of gratitude to the easy kindheartedness which a weak sentimentalism suggests, but, as Christ distributed the broken loaves, so must we distribute our beneficence in the home, in the church, in the village, in the State and in the nation. As Christians and citizens we must live the unselfish life.

Only as we fulfill the expected conditions of the donors and thereby illustrate these manifestations of gratitude, have we a right to lift up our voice in thanksgiving. Let us return thanks and not forget to distribute, for God's good grows not by selfish hoarding, but

by sharing. The secret of the world's good is in Jesus of Nazareth. In acknowledging our appreciation of that for which the tablet stands, let us not forget that "the gift of God is eternal life through Jesus Christ." Then shall our light break forth as the morning and the glory of the Lord shall be our reward."

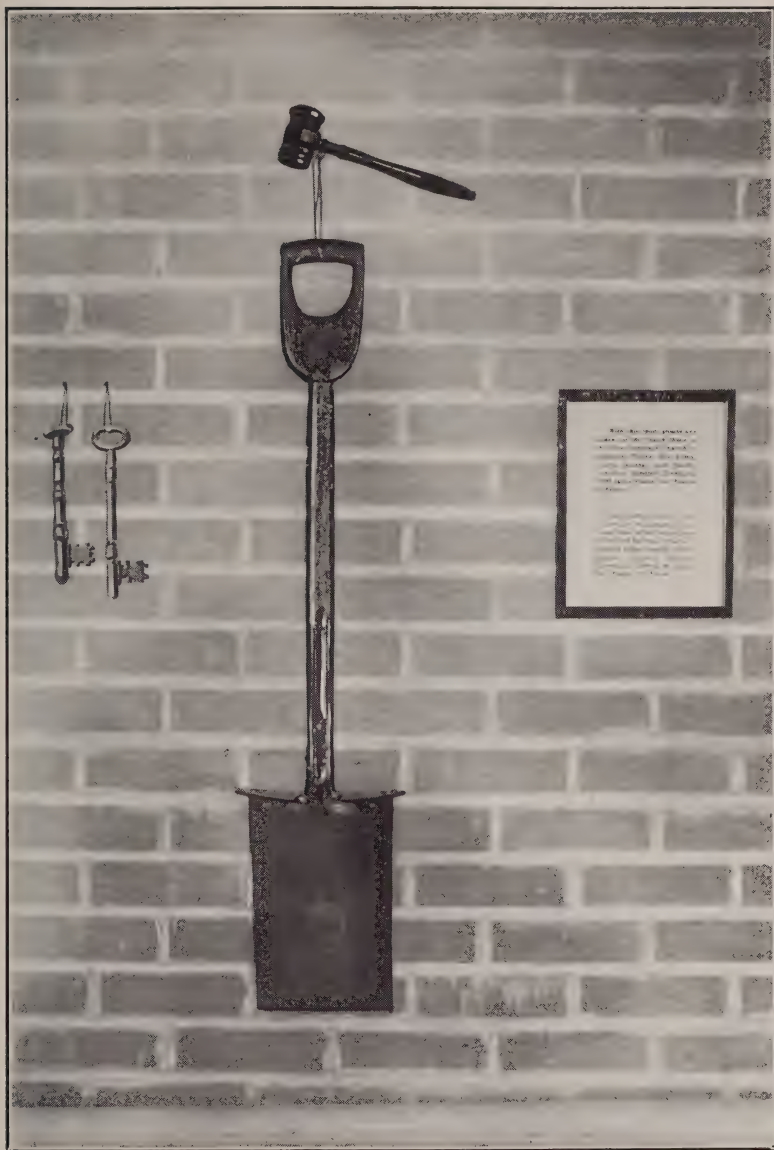
The building was formally opened to the public in the form of a "Housewarming" on the evening of March ninth, 1927, when the pastor gave the following address of welcome: "As the representative of the congregation of the First Reformed Church, whose guests you are tonight, I can think of no more formal words of greeting than to say that the pastor, the consistory and the entire congregation bid you a thrice welcome. We are truly glad to have our friends and neighbors share with us the realization of a long-felt need. It is our wish to fill these quickly passing moments so full of brightness and cheer that in coming years you may remember this occasion as one of the happiest events of your life; that the renewing of old friendships and the forming of new ones with kindly words and pleasant smiles may not fade as the flowers nor vanish as the clouds, but be found among the bright and imperishable dreams of your life.

We want this modest structure to be the means of true hospitality. Unlike the individual who was considering plans for a new home, and when told by the architect that Mosaic floors would be admirable, replied: 'I have always admired Moses, but I prefer to have American floors.' And so we 'with malice toward none and charity for all' want the social atmosphere of our new home to be purely American in its hospitality and usefulness, and that your brief visit with us tonight may be sufficiently pleasant and enjoyable to assure many happy returns.

It was on Easter Sunday, April 4th, 1926, that we broke ground for the construction of this building. While the first spadeful of soil was being removed the people assembled and sang, 'All Hail the Power of Jesus' Name.' May I suggest that in the first use of the house by the people that we again acknowledge God as the Giver of all good by singing that same hymn?"

The Gloria Trumpeters of Brooklyn, N. Y., interspersed instrumental music in the program of entertainment, after which re-

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.



Spade and Mallet with which Ground was broken and Corner-stone Laid.
Also Keys of Church of 1771.

freshments were served and an inspection of the building with a social hour concluded the first public use made of the church house and the beginning of the realization of a long-cherished dream.

To assume and complete such a vast undertaking in a country community where money does not flow in with ease was by no means a minor task, and we wonder not that for more than thirty years our



CHURCH STEEPLE

Tradition informs us that our church spire is one of the possible four and probable three spires in the United States of the Christopher Wren architecture.

people were baffled by the greatness of the responsibility and repeatedly recoiled when confronted by what seemed like insurmountable barriers. The significance of such a building is the more apparent

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

in view of the community, from a sectarian standpoint, being undivided. From the time when this region was a wilderness and the home of the "Pompton" tribe of Indians who then claimed this whole region, and when the pioneers in the seventeenth century were almost exclusively Dutch, who brought with them their peculiar religious persuasion, this has been a virtually undivided Dutch community. They established their church, and now, after the passing of more than two hundred years, Pompton Plains is still a Dutch community, with the same names—Mandeville, Van Ness, De Bow, Slingerland—on the roster that stood there when the church was founded. For this reason the church occupies an ideal position peculiarly its own, in that it ministers not only to the spiritual needs of its people, but it is also the center of the social activities of the village.

Thus, in planning the church house, provisions have been made to care for the social as well as the religious activities, and to provide for the demands of the future as well as the immediate present. Within its broad shadow the children play and grow into manhood and womanhood; the broad, green fields into which the valley stretches out, giving the town its name, lie around it, and back of it is the peaceful yard with its old brown stones and new white ones, while its beautiful steeple, rising from the green trees, tapers skyward and dominates the village. The church house, with its broad, low colonial lines, is in architectural keeping with the church, and their key-notes will ever be hospitality and friendship to all.

But, alas! ere its usefulness was long enjoyed and its function in filling a protracted void well appreciated, its great benefactor, Edward Halsey Peck, on the tenth of January, 1928, was called to his heavenly reward.

To express its feeling of loss by his passing the consistory on the evening of the same day, in special session, adopted the following resolutions:

"RESOLVED, That while we, as the official representatives of the First Reformed Church of Pompton Plains which our brother faithfully served, sadly feel our loss, yet we humbly bow in submission to an all wise and loving providence in firmly believing that what we



EDWARD HALSEY PECK

count as loss to ourselves is to our brother, whom we esteemed worthy of our confidence and trust, a great and permanent gain.

RESOLVED, That we hereby testify to his faithfulness and willingness to do his Master's bidding: That we shall miss his genial presence and his deep enthusiasm for every good work that makes for the advancement of the kingdom of God: That we rejoice in his long life of service and in the ties of friendship that bound us to him: And that we now rejoice in the glorious reward into which he has entered—"an inheritance incorruptible and undefiled, which fadeth not away, eternal in the heavens."

RESOLVED, That we extend to the bereaved companion of our brother our heartfelt sympathy and pray God to give her strength necessary to uphold and sustain her in this severe trial.

RESOLVED, That a copy of these resolutions be spread upon the minutes of our church and a copy be sent to the devoted companion of our brother."

EVANGELISTIC CAMPAIGN

In the winter of 1925-26 it pleased God to pour out His Spirit in a remarkable manner and bless our church with a religious revival in which the means employed were the ordinary and established ordinances of grace, while no new measures or novel methods were resorted to in order to feed an emotional excitement; but all obviously came under the power of an influence which was not of man, but of God. Not even a semblance of disorder, confusion nor misguided zeal was in evidence. The interest deepened and broadened during the three weeks of the campaign, maintaining a marked spiritual concern even through a blizzard that caused the highways to become hardly passable. Those from a distance came roundabout roads in order to get here owing to the depth of the snow, while women for whom conveyances could not be provided for the same reasons, donned boots of felt and rubber and waded their way through the snow. Mr. Russel E. Kauffman, an evangelistic trained singer, took charge of the musical part of the services, organized a chorus choir of some forty voices, all home talent, while the pastor did the preaching and

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

conducted the services. A special bus was provided to convey people from a distance who had no means of conveyance of their own. The results were an increased spirit of harmony and love among the people and the ingathering of fifty-two of "such as shall be saved." Perhaps the old church was never in a more complete state of peace or of greater prosperity. It was one of the brightest spiritual spots in its history. During that year there were added more than one hundred to the membership roll, which was the largest in the two hundred years of its history. And of all the churches in our denomination, numbering over seven hundred, ours was one of the only three that enjoyed accessions during that year of more than one hundred.

CONTINGENT FUND

Directly after the mortgage of \$25,000.00 given the First National Bank of Pompton Lakes, March 1, 1927 became cancelled March 24, 1928, a contingent fund was established December 5, 1927, to provide for possible emergencies that might arise from time to time. This has in the following years, owing to the financial depression, rendered timely service and not a few times proven to be "an angel of mercy." And even now, when the depression is reputed to be gradually disappearing, that fund has in waiting a substantial sum preparatory for unforeseen necessities. It is an extremely gratifying fact that, aside from the indebtedness caused by the erection of the church house, and which was liquidated in about one year, there has never been a time during the last ten years when our church was not prepared to promptly meet its financial obligations.

With all of the hardships brought about by the depression, it has proven to be the acid test of character in which are brought out the hitherto rugged qualities of life. And while the relief afforded the needy has been confessedly abused, this acid test has revealed the weakness of the hey-day group and put a premium on the pick-ax, shovel men who are not afraid of rocks and stumps. In a word, the soft alumni of prosperity has been largely replaced with the tough under-graduates of Depression; and shown that while adversity is the acid test of character, character is the sure conqueror of adversity.

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

GYMNASIUM

Just what disposition to make of Grace chapel after the church house was completed gave rise to considerable discussion. By some it was thought wise to convert it into a dwelling for the caretaker of the church property, while others advocated that it be used as a gymnasium. To decide which it should be a congregational meeting was called at which it was unanimously determined to allow it to be used as a gymnasium; but with the understanding that its operating expenses will be borne by the different groups using it until the church finds itself financially able to assume the obligations thus involved.

INCIDENTAL IMPROVEMENTS

Among other improvements to the church property were added the painting of the exterior of the church, costing five hundred dollars; converting the brown color into a gray that it may conform with the color of the church house adjoining it.

Feeling the need of more space in the choir loft and the pulpit, both were enlarged during the winter of 1929 at a cost of \$640.00, which came to the church "without money and without price" owing to the generosity of Mr. William Cuff.

The Ladies' Aid Society assumed the task of replacing the carpet in the church, the cost of which was \$1,302.00; not altogether an easy undertaking so soon after so many other projects had been financed. But, as usual with that organization, when the carpet was laid the financial provision was ready.

Then came the curtains and cyclorama for the stage in the church house, the cost of the former alone to be \$540.00 and the latter about \$200.00. Quite a bit of diversity of opinion was expressed respecting the material for these, some even advocating Amoskeag gingham as being good enough. But in the final decision the velvet of sturdy quality prevailed and all are now happy with that result.

Next it was discovered that the old hot-air furnaces in the church were worn out and no longer practical or hardly usable. Both furnaces were discarded and a steam heating plant installed, which is giving complete satisfaction. The cost of this, exclusive of the purchase of the furnace, was \$1,100.00.

The church at that time had no baptismal font and had been using a small, but neat, silver container. This was now obsolete in comparison with the other furnishings and, as frequently before, a note appeared in the weekly calendar offering an opportunity for some one to place a memorial in the church. The then Junior Choir promptly responded to this.

In the same way a kneeling bench and other needed accessories were provided. Indeed, it was wonderful what the calendar brought forth. Many times its offer for memorials were "over subscribed" several times.

The upholstery—pew cushions and pulpit chairs, then came to the front for attention; also the pulpit desk and other furniture appealed for revarnishing. And when these were cared for it was thought the end of improvements had been reached. But just then the choir became a bit anxious that each member look alike and be in keeping with the rest of the embellishments. Accordingly they appeared in ecclesiastical attire and required a more suitable place in which to adjust their pretty gowns than the cold and untidy apartment of the bell-ringer. A vestry was then given consideration, the cost of which was \$1,100.00, and soon made its appearance on the south-west side of the church, directly adjacent to the choir loft, much to the satisfying delight of the gowned singers who bring us so impressively the message of song at our services.

Now that we have the gowns, the convenient dressing room and the singers, lo, and behold! the hymnals are found to be antiquated, badly worn and scarce in number. Another expenditure of \$400.00 was thus to be considered and cared for.

Finally, as might be logically expected, the contribution plates were becoming badly worn and needed to be replaced by a more modern type. And the communion table, as a matter of preservation, required a glass top. The calendar again came to the rescue and provided both of these requirements, and thus ended the demands of the equipment with all obligations promptly met.

The reader can easily appreciate after reading the above that our estimate expended for improvements given in another chapter was strikingly conservative and not at all "padded."

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

THE CEMETERY

Having given our entire property which was being used by the living proper consideration until it was all in an attractive and practical condition, attention was turned to that part of the church property where lie the sacred bodies of the departed. For many years this consecrated spot, God's Acre, had been neglected to the verge of cruelty, instead of being cherished with the unstinted reverence it deserved. Beautifully located, as it is, in the yard of the old church where many, whose bodies are now sleeping there, worshipped while



Front Entrance to Cemetery.

in the flesh, and quietly nestling amidst natural beauty unsurpassed, yet in a state of an almost disrespectful wilderness.

To convert that condition into one which it justly demanded with no funds and void of regulations necessary to recovery and maintenance, was no little undertaking and required nothing less than the heroic. Once again the consistory stood solidly behind the anticipated improvement; but there were no funds upon which to draw, and the expense was immediate. Besides, many of the owners of

plots were non-residents who could not be easily approached and made to see the practicability of spending thousands of dollars for the care of the dead who "could take care of themselves." Hundreds of wild cherry trees were thriving therein; footpaths were numerous; weeds and wild grass were almost the only semblance of green; broken barbed wire fencing along the northern and southern sides; times when funeral processions could not get to the places of burial owing to the condition of the driveways; in a word, it was really and in fact anything but an attractive place of burial.

But the apparently discouraging outlook to accomplish what seemed to be the biggest task of all gradually became one of real pleasure as the responses came when the people saw that something was being done and they were getting a real return for their investments.

Hundreds of tons of crushed stone for which hundreds of dollars were paid were placed in the driveways, and when these were provided with a solid base, they were given a generous application of oil, and we now have excellent driveways throughout the entire cemetery.

Along the Boulevard was placed a wrought iron picket fence with four stone piers at a cost of \$1,454.00 as another contribution from Mrs. Julia M. Peck. The placing of this kind of enclosure about the sides of the cemetery, a distance of 3,200 feet, was then seriously considered. But to secure the necessary funds for this seemed quite unbelievable, for it represented a cost of \$6,752.00. A friendly letter was sent to plot owners, calling their attention to the project, and quietly soliciting their assistance. The results were strikingly encouraging and provided additional pleasure in the work that had seemed so extremely difficult. The cost of the entire fence was \$8,206.00 when it was erected and when it was placed it was paid for in full.

To this attainment must go not a little credit to Mr. Daniel C. Jacobus, of Caldwell, N. J., who confirmed his approval by sending us a check for \$2,500.00, and who has since been and is yet a stalwart friend of our cemetery. In evidence of appreciation of this substantial contribution the consistory caused to be sent Mr. Jacobus the following letter under date of August 8, 1928:

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

"Dear Mr. Jacobus:

Please be advised that on the evening of Monday, August 6, 1928, at a regular meeting of the consistory of the First Reformed Church of Pompton Plains, New Jersey, a unanimous vote of grateful appreciation was given you and those associated with you for the wonderfully substantial contribution you have given toward the improvement fund of our cemetery. It is a source of great comfort when engaged in a project of lasting value and deserved reverence to our departed, and which represents more than the ordinary to attain, to be given such encouragement that makes the project possible. This you have done in this matter; and we want you to feel perfectly assured of the deep gratitude of those in charge."

Since then an irrigation plant has been installed at an expense of \$1,403.00, which provides water in times of drought for plots endowed with standard amounts, thus virtually assuring the preservation of turf that would otherwise be destroyed almost annually.

Owners of plots have been encouraged to increase their endowments to standard amount; others that were not endowed in any amount have since placed them in the perpetual care plan, while no plots or graves are now sold without perpetual care provision. January 1, 1936 the total amount in the Perpetual Care Fund was \$28,087.00. About \$39,000.00 have been expended in improvements. From two to seven men are employed during the season as caretakers, and more than 1,200 ornamental trees have been planted. Today we feel a bit proud of the condition of the cemetery and are confident that, owing to present rules and regulations governing it, it can never revert to its former state.

August 20, 1904, in order to equalize the proportions of the cemetery, two and 14/100 acres lying along the Boulevard were purchased of Susan R. Hocker and Ella Nora Sandford for a consideration of three hundred dollars.

The cemetery also boasts of having one of the finest mausoleums of any cemetery in the State of New Jersey, and possibly in the United States of America.

Rarely, if ever, can one be found composed of but five solid blocks from the foundation, including the roof, as is this. Its ex-

terior material is of the finest selected Barre Granite, quarried and built by the leading monumental firm in our country. It combines beauty, significance and architectural distinction, and is impressive by virtue of its deliberate simplicity, restraint and refinement, and yet superb in its architectural dignity. The mosaic forming a part of the altar has for its central motive that of the white doves, emblematic of the souls drinking from the fountain of everlasting life. The mosaic border in pastel shades is an adaptation of an old Persian design entitled: "Sunset in the Garden of Allah," the beautiful ending of God's day for man.

The serene majesty of nature in the beautiful landscape of our cemetery reaches out to comfort the sorrowful, which, with the beauty of memorial art, becomes a source of consolation and an inspiration to the living, and testifies that this is not forgotten and forsaken ground; but that here love, sentiment and devotion are permanently enshrined.

Our cemetery is indeed fortunate in having this work of art which gracefully beautifies these hallowed acres and immortalizes the sentiment and reverence of the community. Verily, the prevalence of beauty and sentiment in the cemetery inspires a nobler and healthier attitude toward the great transition, as well as a tribute to the dead. Hence, while this lovely memorial serves to mark the resting place of those who have gone before, it is also a permanent symbol of devotion and a tangible expression of love.

It is the property of Mrs. LeGrand Parish.

April 5, 1931 the writer was given an endowed plot by the consistory as a recognition of his modest efforts in the improvements accomplished in the cemetery. Later a substantial monument was placed thereon by a few friends, including non-resident plot owners. To the contributors it is intended as a memorial of special interest manifested in the welfare of the cemetery, but to the writer it stands as a lasting evidence of friendly appreciation which he ill-deserves, but nevertheless a tribute never to be forgotten.

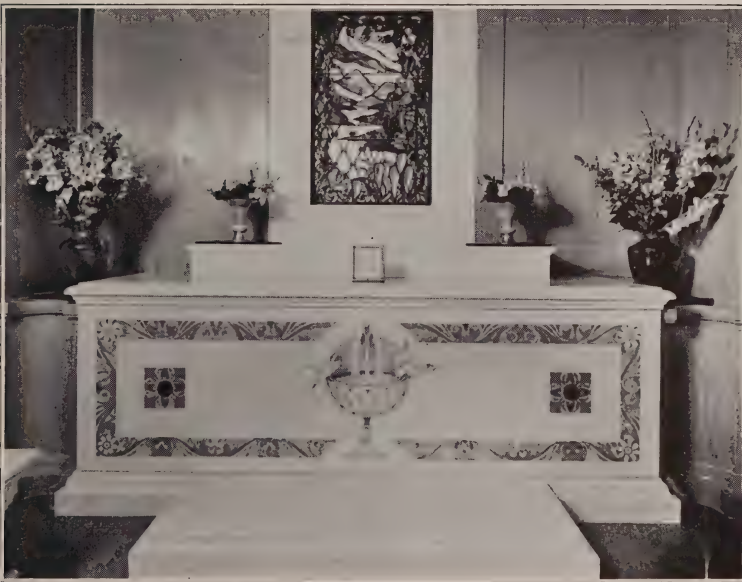
FIRST REFORMED CHURCH OF PEQUANNOCK

May 8, 1928, in obedience to a request from the chapel at Pequannock for a transfer of the property to them that they may

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.



Exterior of Mausoleum.



Interior of Mausoleum.

organize a separate church, it was unanimously resolved to grant the request. Accordingly, a deed was passed to them containing a reversionary clause, stipulating that in event of the property ceasing to be used for religious purposes under the authority of and in keeping with the religious persuasion of the Reformed Church in America, it shall revert back to the First Reformed Church of Pompton Plains.

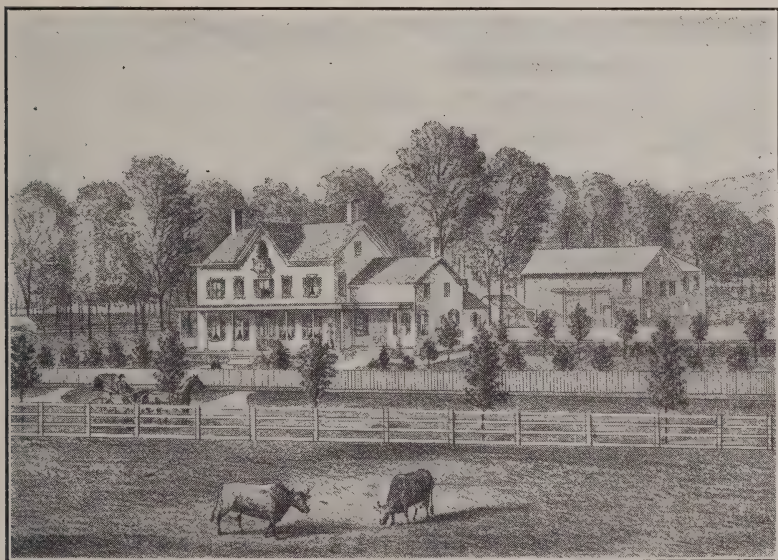
Sunday, December 4, 1927, the First Reformed Church of Pequannock was formally organized and the mother church thereby sent another offspring to serve a community by itself, starting with an initial membership of 171. The late Rev. F. K. Shield, then Field Secretary of the Board of Domestic Missions, remained with them as temporary pastor for several months, after which they settled a regular pastor and have since carried on the work in that community in an acceptable manner.

YOUNG WOMEN'S CHURCH LEAGUE FOR SERVICE

The Young Women's Church League for Service was organized in the winter of 1926 with nine charter members. During the ten years of its existence just completed it has weathered many storms and its personnel has been changed repeatedly owing to the logical variations in the circumstances of its members, but it has ridden the waves with a steadiness of purpose and a determination that knows no defeat. In a short time its membership increased to thirty. Its object is to carry the message of the Pilot into the lives of its members by social contact and thence to every port from which a call may come. In the first six months after it was organized it accumulated and gave to missions and other benevolences \$445.58, and during the entire year that amount increased to \$765.09, while in the first ten years of its existence it contributed to various worthy causes the neat sum of \$4,795.87. Yearly they have acquainted themselves with different missionary stations, such as "The Moslem Women of Arabia" and "The Kentucky Mountain Women of America" that they might the better appreciate the value of the "message" they were trying to send to foreign and domestic ports. It is today among the strongest auxiliaries of our church numerically and is doing a work that is praise-worthy.

YOUNG PEOPLE'S WORK

Some few years before the present pastorate there were organized among the young people of the church and community group activities and character building societies. These have continued to function in some form or another to the present time with various leaders in charge. It is impossible to estimate the true worth of such work owing to its ever-changing complexity of character, due to the ages of its members. But it is safe to say that, with the consecrated leaders such as our boys and girls have had, some mark of an uplifting nature has been left upon them that will have an influence over their lives in all the years to come. The Father and Son and the Mother and Daughter banquets are perhaps the most obviously outstanding events that have taken place with these groups, but there were many other events of equal importance that will long be remembered by those participating in them.



Andruss Estate.

ANDRUSS BEQUEST

By the generous thought of the late Mrs. Mary E. Andruss our church was bequeathed by virtue of her will and testament twenty-

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

five hundred dollars, and the cemetery seven hundred dollars, together with the residue to be shared with Lincoln Park and Pequannock after all bequests were paid. According to a statement filed with the Federal Inheritance Bureau by the executor, Frederick Jones, the residue should have netted something like \$20,000.00. But the endurance of patience was too great and the virtue of confidence was too broad for the interest of the benefactors. After some two years had passed beyond the statute limitation, and all entreaties for bequests long past due ignored, reluctant litigation became unavoidable. The story is too long to relate in detail. Suffice it to say that the church finally got its bequest, but the residue is yet to come.

CONCLUSION

We have thus traced the history of our church through a period of its existence of two hundred years, together with a brief survey of the beginning of our denomination in America and its growth, leading up to 1736. We have gathered together from many volumes found in the libraries in our State some items of presumable interest in our history, but we have made no attempt to sum up the actual amount of real good accomplished by this Christian church. The souls that have here been educated for heaven; the benefactions that have been poured into the treasury of the Lord; the influence that has gone forth from this house of prayer, and the spiritual power that has here been felt is known only to God. The existence of a single Christian church in a community is an unspeakable blessing, and eternity alone can unfold the results of her mission.

Two hundred years! These hills, these plains, and yonder river are the same in general appearance now as then, although great changes have been witnessed since our fathers laid the foundation of our civil, religious and literary institutions. The dense forests that once surrounded our hamlet have given place to quiet and comfortable homes; the obscure paths and Indian trails through deep forests along which our fathers found their way have been exchanged for modern highways over which a mighty traffic courses through our State. A pleasant land it is. They who saw its excellence and beauty when in its state of wilderness and uncultivated forests exhibited no

little judgment and taste in its selection. Had some mystic seer in prophetic vision been able to see and make a word picture of the things that are today to our great-great-grand-fathers, their unbelieving reply would quite likely have been, "It cannot be."

Our forefathers! Where are they? In "God's Acre" surrounding this church sleeps the dust of most of them, just waiting for the trumpet call to be clothed with immortality; passed from toil and weariness, from the mingled gladness and griefs of their earthly lots to which a gracious Providence assigned them. Perhaps no spot of ground has crowded within its enclosure names more dear and honored throughout the whole bounds of our denomination than that which lies beneath the shadow of this venerable building. A quiet walk through this unpretending cemetery will bring before your eyes the names of men which are common property to the church of Christ. Aside from the patriots of the Revolution who are resting here until the morning of the resurrection, and elders who in their infancy were baptized within these walls and in their maturity were received into the fellowship of the old church, there are beloved pastors and noble benefactors who will awaken when the dead hear the voice of God and come forth. Blessed indeed is the memory of the fathers of this church and their noble sacrifices for the advancement of the Redeemer's kingdom.

And are we prepared to say that the day of wonders is past? True, the past is beyond recall, but its influences perpetuate themselves from generation to generation. Are we, then, willing to admit that the next two hundred years will not witness as great, if not greater, changes in the conditions and methods of life? Verily, we are in the dark as to what will be in the year 2136 as were our fathers in 1736 who then looked into the impenetrable distance extending to 1936. But this we know; they who come after us will have the momentum of the past with which to make the future, made in some way by the influence of present and past forces in individual and social character. Am I wrong, then, in cherishing for this ancient church the brightest hopes? May we not anticipate growth in the piety of her members, in the liberality of her benefactors, and in the efficiency of her labors for Christ?

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

How earnestly, then, should we seek to realize that "life is real, life is earnest," and strive to serve our generation faithfully and well! With all the forces of the past bearing down upon us, and with all the grandeur of the unknown future for inspiration, we ought to be good soldiers in the majestic battle of life and grandly hold aloft the banner of American citizenship with its emblazonry in letters of gold. Progress is the law of Christian living. Therefore, let us keep step to its music as the people of the land march with steady tramp toward the universal triumph of civilization and Christianity. Toward the realization of that triumph of the good and the true in human life for which our fathers fought, bled and died, and in whose memory kind hands bedeck their graves with flowers and tears as music in majestic strains wails the notes of the dead march; and in harmony therewith do we blend our notes in loving memory of those whose bodies sleep in our churchyard. And as we turn from their graves with tender hearts and thoughtful meditation and strike again into the journey and strife of life, we hear the voice of our Supreme Commander saying unto us, FORWARD MARCH!

PROGRAM
of the
ANNIVERSARY SERVICES

SUNDAY MORNING, APRIL FIFTH — (Palm Sunday)

Organ Prelude

Processional:—"The Church's One Foundation"

Doxology

Invocation: Lord's Prayer Response

Salutation

Junior Service

Hymn:—"Come, Thou Almighty King" Giardini

Scripture Lesson 48th Psalm

Selection Choir

Prayer Response

Offering: Offertory: Prayer

Hymn:—"Holy, Holy, Holy" Dykes

Address:—"The Rewards of History-Making Ministers"
Rev. George C. Lenington, D.D., Secretary Ministers' Fund

Selection Choir

Address F. M. Potter, L.H.D., Sec'y Board of Foreign Missions

Hymn:—"All Hail the Power of Jesus' Name" Holden

Benediction Response

Postlude

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

SUNDAY AFTERNOON, APRIL FIFTH — (Palm Sunday)

Prelude

Processional

Doxology

Invocation: Lord's Prayer Response

Hymn:—"O Worship the King" Haydn

Scripture Lesson 84th Psalm

Selection Choir

Addresses by Pastors of formerly associated churches:—

Rev. Edward Dawson, D.D.—Pastor of The Old First Protestant
Reformed Church at Acquackanonk, of Passaic, N. J.
Organized 1693.

Rev. Simon Blocker, D.D.—Pastor of The Central Reformed
Church of Paterson, N. J. (Formerly The First Church of
Totowa)

Rev. C. E. Stoneton—Pastor of The Ponds Reformed Church at
Oakland, N. J.

Rev. Gerrit Heemstra—Pastor of The First Reformed Church
at Pompton Lakes, N. J.

Offering (Selection by Choir)

Hymn:—"He Leadeth Me" Bradbury

Benediction Response

Postlude

SUNDAY EVENING, APRIL FIFTH — (Palm Sunday)

Sacred ConcertW.P.A. Symphony Orchestra (22 pieces)

Processional

Doxology

Invocation

Hymn:—"O God, Our Help in Ages Past"Croft

Scripture Lesson132nd Psalm

SelectionSymphony Orchestra

Offering (Selection by Choir)

Hymn:—"What a Friend We Have in Jesus"Converse

AddressRev. William C. Hogg
Pastor, First Reformed Church, Ridgewood, N. J. and
President of the Classis of Paramus

AddressRev. D. McClain Wade
Pastor Reformed Church, Montville, N. J.

SelectionSymphony Orchestra

AddressRev. Gerard C. Pool
Pastor, First Reformed Church, Lincoln Park, N. J.

AddressRev. William H. Vander Borgh
Pastor, First Reformed Church, Pequannock, N. J.

Hymn:—"Lead On, O King Eternal"Smart

Benediction (Orchestra Selection)

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

TUESDAY AFTERNOON, APRIL SEVENTH — (Birthday)

Prelude

Processional

Doxology

Invocation

Hymn:—"Christ the Sure Foundation" Smart

Scripture Lesson 137th Psalm

Selection Miss Anna Graham Harris, Contralto

(A granddaughter of a former pastor—Rev. John Ferguson Harris)

a. "How Lovely Are Thy Dwellings!" Liddle

b. "He Was Despised" (The Messiah) Handel

Historical Discourse Rev. William H. Demarest, D.D., L.L.D.

(Ex-President of Rutgers College and New Brunswick Seminary)

Selection Miss Harris

a. "Prayer" Guion

b. "Light" Scott

Address Rev. Charles J. Allen

Pastor of The Parkville Congregational Church, Brooklyn, N. Y.

(A former pastor—1892-1896)

Selection Choir

Offering: Offertory: Prayer

Hymn:—"Faith of Our Fathers" Walton

Benediction Response

Postlude

NOTE:—Directly at the close of this service there will be a reception in the church house with exhibits, refreshments, etc., to which all are cordially invited.

At seven o'clock this evening The Gloria Trumpeters will give a concert preceding the regular services.

ANNIVERSARY MEMORIAL — 1736 - 1936

TUESDAY EVENING, APRIL SEVENTH — (Birthday)

ConcertGloria Trumpeters
Interspersions by Mrs. Albert LookhoffSoprano
Hymn:—"Tell Me the Old, Old Story"Doane
Invocation
Offering (Selection by Choir)
Historical Discourse—Part IPastor
SelectionGloria Trumpeters
Historical Discourse—Part IIPastor
SelectionGloria Trumpeters
Hymn:—"Stand Up for Jesus"Webb
BenedictionResponse
Postlude

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

WEDNESDAY AFTERNOON, APRIL EIGHTH — (Patriotic Day)

(In the Church House)

Selections W.P.A. Orchestra
Hymn:—"The Battle Hymn of the Republic" Steffe
Five Act Playlet:—"History of the Schools of
New Jersey" Grammar School
Selection Boys' Drum Corps
Offering (Selection by Orchestra)
Hymn:—"The Star-Spangled Banner" Smith
Benediction (Orchestra)

WEDNESDAY EVENING, APRIL EIGHTH — (Patriotic Day)

Selection American Legion Band
Hymn:—"America the Beautiful" Brown
Doxology
Invocation
Scripture Lesson Joshua 4:1-7
Selection American Legion Band
Address The Honorable Harold G. Hoffman
Governor of New Jersey
Selection American Legion Band
Address The Honorable A. Harry Moore
United States Senator and Ex-Governor of New Jersey
Offering (Selection by American Legion Band)
Hymn:—"America" Carey
Benediction (Selection by American Legion Band)

FRIDAY EVENING, APRIL TENTH — (Good Friday)

SILENT COMMUNION SERVICE:

The church will be open from seven-thirty to eight-thirty o'clock.

Communicants may come at any time during the hour, meditate, partake of the elements and remain till the close of the service or retire at their pleasure.

But it is expected that all will spend some little time in silent prayer and meditation either before or after approaching the altar.

The elements will be accessible to all with no assistance to any.

All are asked to maintain absolute silence after quietly crossing the threshold of the church until they have retired from the building. Not a word is to be spoken nor whispered, that a perfect quiet may obtain, aside from the subdued strains of the organ.

The only illumination will be that of the lighted cross that the service may be conducive to spiritual comfort while reflecting upon the Master's sacrifice offered on the cross on that first dark Good Friday night from which there dawned the brightest morning of all history.

The altar will be decorated with flowers provided by the choir in affectionate remembrance of its members who have entered into their eternal rest.

Irrespective of church affiliations, all are cordially invited to share in this inspiring and solemn service.

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

SUNDAY MORNING, APRIL TWELFTH — (Easter Sunday)

Organ Prelude

Processional

Doxology

Invocation

Lord's Prayer Response

Salutation

Junior Service

Hymn:—"Christ the Lord Is Risen" Davidica

Scripture Lesson Luke 2:1-20

Selection Choir

Prayer Response

Offering: Offertory: Prayer

Selection Choir

Sermon:—"The Living Years" Rev. Milton J. Hoffman, D.D.
Professor Ecclesiastical History, New Brunswick Seminary

Prayer

Hymn:—"Alleluia!" Haydn

Benediction Response

Postlude

ANNIVERSARY MEMORIAL — 1736 - 1936

SUNDAY AFTERNOON, APRIL TWELFTH — (Easter Sunday)

Prelude

Processional

Doxology

Invocation

Hymn:—"Angels, Roll the Rock Away" Malan

Scripture Lesson Selection 55

Selection Choir

Offering: Offertory: Prayer

Address The Honorable W. Warren Barbour,
United States Senator

Address—"Radio's Contribution to Religion" Rev. Irvin C. Wise, D.D.
Pastor, Ainslie Street Presbyterian Church, Brooklyn, N. Y.

Selection Choir

Address—"A Place In Prospect" Rev. Harry L. Bowlby, D.D.
General Secretary Lord's Day Alliance of the United States

Negro Spirituals Mr. John B. Williams

Hymn:—"Crown Him with Many Crowns" Elvey

Benediction Response

Postlude

SUNDAY EVENING, APRIL TWELFTH — (Easter Sunday)

(By the Sunday School. Mr. J. C. Breen, Supt., presiding)

Prelude

Hymn:—"Day Is Dying in the West" Sherwin

Scripture Lesson

Prayer

Hymn:—"Christ Arose" Lowry

An Easter Pageant:—"The Awakening" Whinery

Offering: Offertory: Prayer

Hymn:—"Lift Your Glad Voices" Gould

Address Rev. Willard Dayton Brown, D.D.
Secretary, Board of Education

Hymn:—"The Old Rugged Cross" Bennard

Benediction

FIRST REFORMED CHURCH, POMPTON PLAINS, N. J.

THE WHITE HOUSE — Washington

The President regrets his inability to accept the courteous invitation of The Consistory to be present at the Two Hundredth Anniversary of the First Reformed Church, Sunday, April the fifth to Sunday, April the twelfth, Pompton Plains, New Jersey.



St Anne, Ill., Route 3.

March 9, 1936.

The Rev. Eugene H. Keator,
Pompton Plains, N. J.

My dear Brother Keator:—

I want to offer my sincere congratulations on the two centuries of Christian service performed by your church, of which your ministry has been the crowning feature. May the future of the church under your guidance be even more fruitful and worthwhile than her past.

Very cordially yours,

J. Wesselink,

President of General Synod of the Reformed Church in America



SENAAT DER RIJKSUNIVERSITEIT TE LEIDEN

Leiden, 25th February, 1936.

The Senate of the University of Leyden presents its compliments and sincere congratulations to the Consistory of the First Reformed Church, Pompton Plains, New Jersey, and regrets very much not to be able to be represented at the 200th anniversary of the Church. The Senate thanks the Consistory for the appreciated invitation.

